

Allama Iqbal and Contemporary Society: (A Sociological Perspective)

DISSERTATION

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Master of Philosophy In Sociology

By

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The logo of the University of Kashmir is a circular emblem. It features a central sun with rays, a green tree on the left, a lit torch on the right, and an open book at the bottom. The emblem is surrounded by a purple border with gold text in Urdu and English. The English text at the bottom reads "UNIVERSITY OF KASHMIR".

CHAPTER - 1

Introduction to Sociology

CHAPTER - 2

Review of Literature



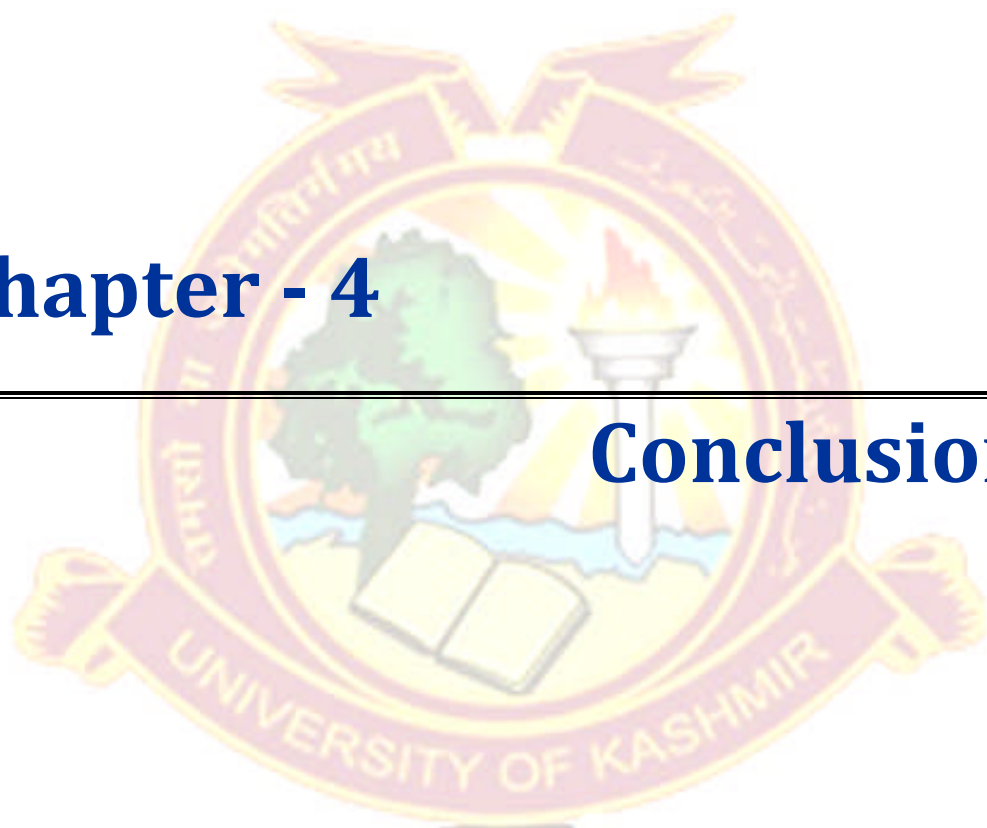
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Iqbal and Contemporary Society

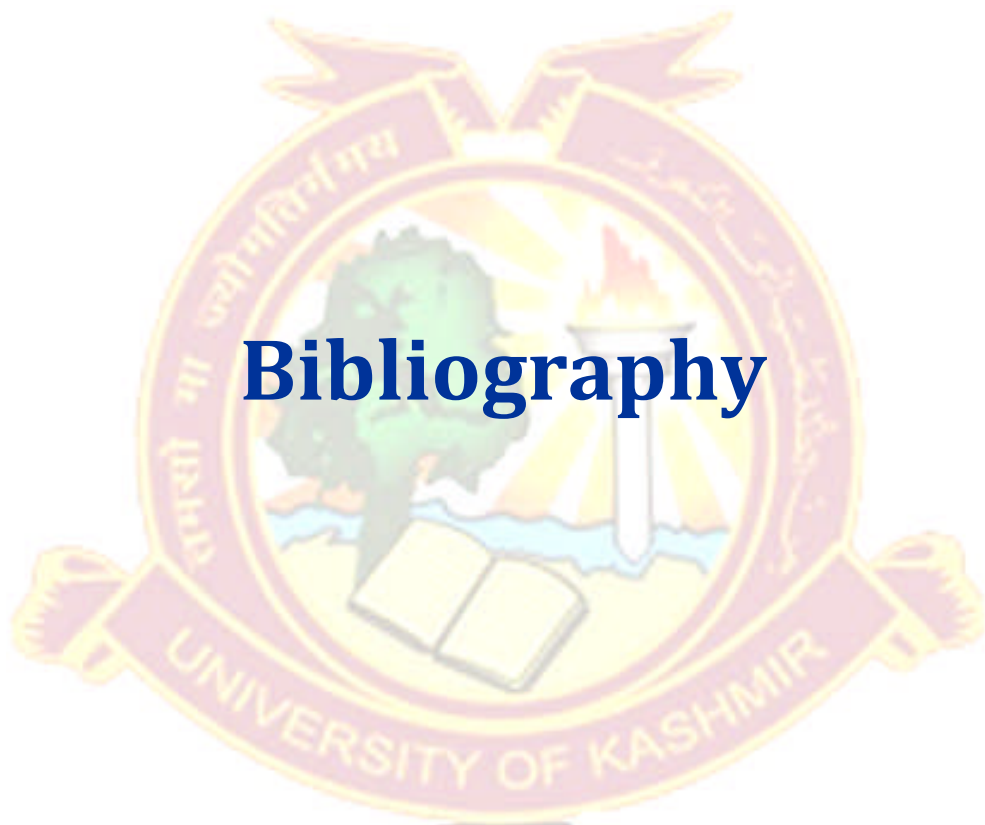


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Preface

Dr Sir Muhammad Iqbal, the poet and philosopher, the most erudite, profound and brilliant political thinker of the Muslim world was a dominant figure in the twentieth century. Though he was not a politician in a general sense but he demonstrated unprecedented political consciousness and participation in the political movement of Muslims in undivided India. Esposito remarked that since his death, Iqbal continues to be important not only in South Asia but also in the Middle East. Both Arab and non-Arab writers from the late Sayyid Qutub to Sadiq al-Mahdi to Naquib al-Attas have acknowledged his influence on contemporary society. Iqbal's poetry was a major source of movement for millions; his life and works have become the source of inspiration for literally thousands of books and articles in many languages. Writers and students are still writing about him and his thought. It is not an exaggeration to conclude that he has acquired a prominent position among the most towering thinkers of Islam.

He diverted his writings for the purpose of the reform and revival of the Islamic community and civilization and emerged as a devoted and committed thinker for the cause of the revival of Islam and Islamic civilization.

Iqbal, an idealist-realist philosopher-thinker, penetrating deeply into the conditions of his time, realized that the cherished goals of humanity—peace, security, prosperity, equality, justice, liberty, rule of law, harmony, and peaceful co-existence, once elaborated and practiced by Islam, were being destroyed by the communities of the

modern world of both the East and the West. Instead of peace and harmony, one observes chaos and conflict.

On the eve of 1938, in his message broadcasted from the Lahore Station of the All-India Radio, Iqbal expressed his disenchantment with the modern dominant political tradition largely because of its irrational and illogical insistence on the denial of spirituality, acceptance of materialism, its ties to capitalist economics, and its lack of a meaningful conception of the so-called democratic community. He echoed that scientific civilization is, no doubt, a good civilization but it is by itself not sufficient; increase in knowledge and skills should be accompanied by an increase in wisdom.

For Iqbal, wisdom means the right conception of the ends of life. He believed that this is something which science in itself does not provide. He, therefore, made the following statement in the court of humanity. The modern age prides itself on its progress in knowledge and its matchless scientific developments. No doubt, the pride is justified. Today space and time are being annihilated and man is achieving amazing successes in unveiling the secrets of nature and harnessing its forces to his own service. But in spite of all these developments, the tyranny of imperialism struts abroad, covering its face under the masks of Democracy, Nationalism, Communism, Fascism and heaven knows what else besides. Under these masks, in every corner of the earth, the spirit of freedom and the dignity of man are being trampled underfoot in a way to which not even the darkest period of human history presents a parallel. The so-called statesmen to whom government and leadership of men was entrusted have

proved demons of bloodshed, tyranny and oppression. The rulers whose duty it was to protect and cherish those ideals which go to form a higher humanity, to prevent man's oppression of man and to elevate the moral and intellectual level of mankind, have in their hunger for dominion and imperial possessions, shed the blood of millions and reduced millions to servitude simply in order to pander to the greed and avarice of their own particular groups. After subjugating and establishing their dominion over weaker peoples, they have robbed them of their possessions, of their religions, their morals, of their cultural traditions and their literatures.

Acknowledgement

The present work is an evaluation of a legendary literary giant of 19th century, the earnest attempt to interpret his perspective of the contemporary society vis-à-vis the thoughts of the great thinkers of Sociology.

First of all I bow in reverence to Almighty Allah, the most gracious, charitable and beneficent who gave me courage to work on this project. Infinite peace be upon on our beloved Prophet PBUH.

I put on record my sense of requital and gratitude to all those who extended their helping hand in the completion of this work on “Iqbal & Contemporary Society”- A Sociological perspective.

I take opportunity to offer my deep sense gratitude to my esteemed supervisor. Prof. Bashir Ahmad Nehvi whose savvy navigation, whole hearted help and forthcoming guidance inspired me during the course of this work.

I ventilate my profound sense of obligation to Dr. Aneesa Shafi for her unbridled support throughout this work. I express my indebtedness to Prof Taskeena Fazil for providing me the necessary facilities to carry out this work. I aver my sense of ovation to Prof. Bashir Ahmad Nehvi & Prof. Taskeena Fazil for the inspirational lectures that proved instrumental in carrying out this research work. I also express my heartfelt accolades to Dr. Mushtaq Ahmad Ganaie for his sparkling suggestions and staff members of the department with a special mention of Mr. Abdul Hameed Bhat who helped me in completing all the official formality in this study. I feel short of adjectives to express my heartfelt regards and affection to my friends who stood by me through thick and thin. Profuse thanks to my

supervisor and co-supervisor who proved an encouragement for me during the course of this work.

Finally, I have nothing to offer to my loving family members but this small piece of work as a token of love and respect. This was possible only due to their consistent help and encouragement.

Anifa Syed Shah

Sociology as the Discipline

Man's behaviour in society is determined mainly by two forces, physical and social, which he has been trying to understand from times immemorial, sociology is the study of man's behaviour in groups or of the interaction among human beings, of social relationships and the process by which human group activity takes place. The word 'sociology' is derived from the Latin word, 'societus' meaning 'society' and the Greek word 'logos' meaning 'study' or 'science'. The etymological meaning of 'sociology' is thus 'science of society'.

“Sociology may be defined as the study of human beings within their social contexts. This definition emphasizes that sociology concentrates on learning about relationships. Individuals and groups are best understood not as isolated entities, but in relation to other individuals and groups”¹.

The basic insight of sociology is that human behavior, that is largely shaped by the groups to which people belong and by the social interaction that takes place within those groups. The main focus of sociology is the groups, not the individuals. The sociologist is mainly interested in the interaction between people the way in which people act towards, respond to, and influence one another.

Sociology is the youngest of the recognized social sciences. The term Sociology was coined by Auguste Comte in his work 'positive philosophy' in '1839'. Comte hoped to unify all the sciences

¹ Smith W Ronald, Sociology and Introduction, S.T Martin press New York, 1978, p.6

under sociology; he believed sociology held the potential to improve society and distinct human activity, including the other sciences.

“By way of formal definition, sociology is the study of society. Sociology need not be the study of any one part it may be the study of the whole that is, sociology may be a special discipline which take society as its unit of analysis”¹

In reality, sociology is much more than a subject of study; it is a perspective that broadens the mind of the sociologist both in the familiar things and the unknown. Sociology is an attempt to understand the social world by situating social events in their corresponding environment i.e. social structure, culture, history and trying to understand social phenomena by collecting and analyzing empirical data.

Definitions of Sociology

Some of the definitions of sociology are as follows:

- Sociology is the study of human inter-action and inter-relation, their conditions and consequences, M. Ginsberg.
- Sociology is the study of the relationship between man and his human environment, Kimball young.

Origin of Sociology

Sociology is the scientific study of human social life, groups and societies. There was no sociology as distinct discipline before the advent of 19th century, as a distinct discipline it emerged about the middle of 19th century. When European social observers began to use

¹ Inkles Alex, What is Sociology, Foundations of modern Sociology series, 1962, p.18.

scientific methods to test their ideas. The three factors that led to the development of sociology are: The first was industrial revolution; the second factor that stimulated the development of sociology was imperialism. The third impetus for the development of sociology was the success of the natural science.

“Like many philosophies, sociology emerged from a state of social turbulence. It began when the industrial revolution was well underway and unprecedented changes were occurring in society. Immense amounts of people were moving to urban areas in hopes of finding employment. It was a whole new way of life. People worked ludicrously long hours under hazardous conditions for minimal wages. All of their ties with tradition and their former ways of life served. These major changes caused many people to rethink the concept of society and its meaning, and then there develops a subject of sociology”¹.

The second factor that stimulated the development of sociology was imperialism. Europeans successfully conquered many parts of the world. They were exposed to radically different cultures. Started by these contrasting ways of life, they began to ask why cultures differed.

The third factor was the success of the natural science. People moved to questions fundamental aspects of their social world. They started using the scientific method, systematic observation and objectivity to the study of human behaviour.

¹ Morrison Ken, Marx, Weber, Durkheim, Foundations of Modern Social thought, Sage Publications, 2008, pp. 1-6.

Subject-Matter of Sociology

Ever since the beginning of sociology, sociologists have shown a great concern in man as well as in the dynamics of society. The emphasis has been oscillating between man and society. Sometimes the emphasis was on man in society, at other times, it was on the dynamics of society. But at no stage of its development, man as an individual was its focus of attention. On the contrary, sociology concentrated heavily on society and its major units and their dynamics. It has been striving to analyze the dynamics of society in terms of organized patterns of social relations. It may be said that sociology seeks to find explanations for three basic questions: How and why societies emerge? How and why societies persist? How and why societies change?

An all-embracing and expanding science like sociology is growing at a fast rate no doubt. It is quite natural that sociologists have developed different approaches from time to time in their attempts to enrich its study. Still it is possible to identify some topics which constitute the subject matter of sociology on which there is little disagreement among the sociologists. Such topics and areas broadly constitute the field of sociology. A general outline of the fields of sociology on which there is considerable agreement among sociologists could be given here.

Firstly, the major concern of sociology is sociological analysis. It means the sociologist seeks to provide an analysis of human society and culture with a sociological perspective. He evinces his interest in the evolution of society and tries to reconstruct the major stages in the

evolutionary process. An attempt is also made to analyze the factors and forces underlying historical transformations of society. Due importance is given to the scientific method that is adopted in the sociological analysis.

Secondly, sociology has given sufficient attention to the study of primary units of social life. In this area, it is concerned with social acts and social relationships, individual personality, groups of all varieties, communities, like urban, rural and tribal, associations, organizations and populations”¹.

Thirdly, sociology has been concerned with the development, structure and function of a wide variety of basic social institutions such as the family and kinship, religion and property, economic, political, legal, educational and scientific, recreational and welfare, aesthetic and expressive institutions.

Fourthly, no sociologist can afford to ignore the fundamental social processes that play a vital role. The social processes such as co-operation and competitions, accommodation and assimilation, social conflict including war and revolution, communication including opinion formation, expression and change, social differentiation and stratification, socialization and indoctrination, social control and deviance including crime, suicide, social integration and social change assume prominence in sociological studies.

Fifthly, sociology has placed high premium on the method of research also. Contemporary sociology has tended to become more and more rational and empirical rather than philosophical and

¹ Paul B. Horton Chester L. Hunt, *Sociology*, Tata Mc Graw-Hill, Sixth edition, 2005, p. 98.

idealistic. Sociologists have sought the application of scientific method in social researches. Like a natural scientist, a sociologist senses a problem for investigation. He then tries to formulate it into a researchable proposition. After collecting the data he tries to establish connections between them. He finally arrives at meaningful concepts, propositions and generalizations.

Three Major Theoretical Perspectives of Sociology

Sociologists view society differently. They have their own way of understanding society and its dynamics in a theoretical manner. For example:

- (i) Some see the social world basically as a stable and an ongoing unity. They are impressed with the endurance of the family, organized religion and other social institutions. This represents the ‘functionalist perspective’.
- (ii) Some other sociologists see society as composed of many groups in conflict, competing for scarce resources. This denotes the ‘conflict perspective’.
- (iii) To other sociologists, the most interesting aspect of the social world is the everyday life, routine interactions among individuals that we sometimes take for granted. This signifies the ‘interactionist perspective’.

It is clear from the above, that the same society or social phenomenon can be approached or viewed or studied from different theoretical perspectives. The theoretical perspectives refer to broad

assumptions about society and social behavior that provide a point of view for the study of specific problems.

Our sociological imagination may help us to employ any of a number of theoretical perspectives or approaches in order to study human behaviour. From these approaches sociologists develop theories to explain specific types of behaviour. There are three of these general perspectives in modern sociology. They are (i) the functionalist, (ii) the conflict, and (iii) the inter-actionist perspectives. Let us look at each in detail.

The Functionalist Perspective

The functionalist perspective draws its original inspiration from the work of Herbert Spencer and Durkheim. In the view of functionalists, society is like living organism in which each part of the organism contributes to its survival. Therefore, the functionalist perspective emphasizes the way that parts of a society are structured to maintain its stability.

Spencer compared societies to living organisms. Any organism has a structure, that is, it consists of number of interrelated parts, such as a head, limbs, heart, blood veins, and nervous system and so on. Each of these parts has a function to play in the life of the total organism. Spencer further argued that in the same way, a society has a structure. It also consists of interrelated parts, such as the family, religion, state, education, economy, and so on. Each of these components also has a function that contributes to the overall stability of the social system. Modern structural- functionalist's who are usually referred as functionalists do not insist much on the analogy

between a society and an organism. However, the general idea of society as a system of interrelated parts persists even now.

“Emile Durkheim's analysis of religion represented a critical contribution to the development of functionalism. Durkheim focused on the role of religion in reinforcing feelings of solidarity and unity within group life”¹.

The work of Durkheim, Max Weber and other European sociologists greatly influenced Talcott Parsons (1902-1979), a Harvard University sociologist. For over four decades, Parsons dominated American sociology with his advocacy of functionalism. He saw society as a network of connected parts, each of which contributes to the maintenance of the system as a whole. Under the functionalist approach, if an aspect of social life does not serve some identifiable useful function or promote value consensus among members of a society, it will not be passed on from one generation to the next.

The functionalist theory assumes that society tends to be an organized, stable well-integrated system, in which most members agree on basic values. In the functionalist view, a society has an underlying tendency to be in equilibrium or balance. Social change is therefore, believed to be disruptive unless it takes place in a slow and gradual manner. Because changes in one part of the system normally brings about changes elsewhere in the system. Functionalism presumes that a given element in the social system may have its own functions or dysfunctions. The proper 'functions' add to the stability

¹ Durkheim's Sociology of Religion, W.S.F. Pickering, Routledge & Kegan Paul, 1984, p. 86.

of the order, whereas the dysfunctions may disrupt the social equilibrium.

Functionalism makes a distinction between manifest functions, that is, those that are obvious and intended, and latent functions, that is, those that are unrecognized and unintended.

An important criticism of the functional perspective is that it tends to be inherently conservative. This theory, it is said, fails to pay sufficient importance to the changes that take place in the system. Further, it is commented that this perspective ignores the element of conflict and its role in the social system.

The Conflict Perspective

The conflict perspective derives its strength and support from the work of Karl Marx, who saw the struggle between the social classes as the major fact of history. In contrast to functionalist's, emphasis is on stability and consensus, conflict sociologists see the social world in continual struggle.

The conflict theorists assume that societies are in a constant state of change, in which conflict is a permanent feature. Conflict does not necessarily imply outright violence. It includes tension, hostility, severe competition, and disagreement over goals and values. Conflict is not deemed here as an occasional event that disturbs the smooth functioning of the system. It is regarded as a constant process and an inevitable part of social life.

“Karl Marx viewed struggle between social classes as inevitable because of the exploitation of workers under capitalism.

Expanding on Marx's work sociologists and other social scientists has come to see conflict not merely as a class phenomenon but as a part of everyday life in all societies. Thus in studying any culture, organization, or social group, sociologists want to know who benefits, who suffers, and who dominates at the expense of others. They are concerned with conflicts between women and men, parents and children, cities and villages, rich and the poor, upper castes and the lower castes and so on. In studying such questions conflict theorists are interested in how social institutions - including the family, government, religion, education, and the media, may help to maintain the privileges of some groups and keep others in a subservient position”.¹

The conflict perspective dominated the Western European sociology and was largely neglected in American sociology till the sixties. Modern conflict theory, which is associated with such sociologists as C. Wright Mills (1956) and Lewis Coser (1956), does not focus, as Marx did, on class conflict. It sees conflict between many other groups such as the Whites and Negroes, Asians and the Europeans, and so on. Conflict theorists are primarily concerned with the kinds of changes that conflict can bring about, whereas functionalists look for stability and consensus.

The conflict perspective is viewed as more radical and activist. This is because of its emphasis on social change and redistribution of resources. The functionalist perspective, on the other hand, because of its focus on the stability of society, is generally seen as more

¹ Tom Bottomore, Dictionary of Marxist Thought, Oxford University Press, 1983, p. 181.

conservative. At present, the conflict perspective is accepted within the discipline of sociology as one valid way to gain insight into a society.

One important contribution of conflict theory is that it has encouraged sociologists to view society through the eyes of those people who rarely influence decision-making, e.g., the Blacks in America and South Africa, the untouchables in India, the Hindu minorities in Pakistan, and so on. Similarly, feminist scholarship in sociology has helped us to have a better understanding of social behaviour. Thus a family's social standing is also now considered from the woman's point of view and not solely from the husband's position or income. Feminist scholars have also argued for a gender-balanced study of society in which women's experiences and contributions are visible as those of men.

“The conflict perspective has its own limitations. It is also criticized. By focusing so narrowly on issues of competition and change, it fails to come to grips with the more orderly, stable, and less politically controversial aspects of social reality”.¹

The Interactionist Perspective

The functionalist and conflict perspectives both analyze society at the macro-level. These approaches attempt to explain society — wide patterns of behaviour. However, many contemporary sociologists are more interested in understanding society as a whole through an examination of social interactions at the micro-level small groups, two friends casually talking with one another, a family, and

¹ Lewis Coser, *Masters of Sociological Thought*, Rawat Publications, 1994, p.34.

so forth. This is the interactionist perspective. This perspective generalizes about fundamental or everyday forms of social interaction. From these generalizations, interactionists seek to explain both micro and macro-level behaviour.

The interactionist perspective in sociology was initially influenced by Max Weber. He had emphasized the importance of understanding the social world from the viewpoint of the individuals who act within it. Later developments in this theory have been strongly influenced by social psychology and by the work of early leaders in the Chicago School of Sociology, particularly George Herbert Mead.

"The interactionist perspective focuses on social behavior in everyday life. It tries to understand how people create and interpret the situations they experience, and it emphasizes how countless instances of social interaction produce the larger structure of society, government, the economy and other institutions. This perspective presumes that it is only through this social behavior of the people that society can come into being. Society is ultimately created, maintained, and changed by the social interaction of its members."¹

Founding Fathers of Sociology

Auguste Comte (1798-1857)

The idea of applying the scientific method to the social world, known as positivism, was apparently first proposed by Auguste Comte (1798-1857). He was French thinker. He migrated from a small town to Paris. The changes he himself experienced, combined

¹ Emile Durkheim, *De La Methodedans Les sciences* (Paris: Alcan, 1902), p.272

with those which, France underwent in the revolution, Comte to become interested in the two interrelated issues: Social order (social static) and social change (social dynamics).

“Social statics is the study of the conditions of society’s existence at any given moment which is analyzed by means of a theory of social order. Social dynamics, on the other hand, is the study of continuous movements in social phenomena through time by means of a theory of social progress”¹.

Some questions arise as what holds the society together, why there is a social order? And once the society is set then what causes it to change? Why their directions change?

Comte concluded that the right way to answer such questions was to apply the scientific method to social life. There must be laws that underlie the society. Therefore we should discover these principles by applying scientific method to social world. Once these principles discovered then we could apply these for social reform.

He advocated for building new societies on twin foundation of science and industry, rather than on religion and landowner-serf relationship.

This will be a new science and Comte named it as sociology (1838) the study of society. Comte is credited with being the founder of sociology.

¹ Abraham Francis, Sociological thought, Mac Millen India, 1985, p.13.

Karl Marx (1818-1883)

Karl Marx was one of the most influential social thinkers of 19th century. He is known to the world as the architect of socialism and the champion of communism. He was a good organizer, committed revolutionary, a voracious reader and an effective writer. He was a German scholar, a historian, an economist, a political propagandist, a journalist, a great humanitarian and a philosopher. He committed himself to the cause of the exploited working class and declared a kind of an intellectual battle against the exploiting rich or the capitalist class. As a fearless fighter he was sincere enough to cling to the views which he believed in till his last.

Marxian theory begins with the simple observation that in order to survive, man must produce food and material objects. In doing so he enters into social relationships with other men. From the simple hunting band to the complex industrial state, production is a social enterprise. Production also involves technical components known as the forces of production which includes the technology, raw materials and scientific knowledge employed in the process of production. Each major stage in the development of the forces of production will correspond with a particular form of the social relationships of production. Thus the forces of production in a hunting economy will correspond with a particular set of social relationships. Taken together, the forces of production and the social relationships of production form the economic or infrastructure of society. The other aspects of society, known as the superstructure, are largely shaped by the infrastructure. Thus the political, legal and educational institutions

and the belief and value systems are primarily determined by economic factors. A major change in the infrastructure will therefore produce a corresponding change in the superstructure. Marx maintained that with the possible exception of the societies of prehistory, all historical societies contain basic contradictions which mean that they cannot survive forever in their existing form. These contradictions involve the exploitation of one social group by another. For example in Feudal society, lords exploit their serfs, in capitalist society, employers exploit their employees. This creates a fundamental conflict of interest between social groups since once gain at the expense of another. This conflict of interest must ultimately be resolved since a social system containing such contradiction cannot survive unchanged.

Karl Marx was, no doubt a great social thinker, profound scholar and a prolific writer. He was an idealist who had committed himself to the cause of the welfare of the working community. It is more appropriate to call him a social philosopher than a sociologist. Marxian ideas still constitute the gospel of revolution and his '*Communist Manifesto*' still remains the handbook of the revolutionaries throughout the world. His famous slogan "*workers of the world unite, you have nothing to lose but your chains; you have world to win*¹", still holds the sway over the working masses throughout the world. It can be said that the ultimate purpose of the Marx was to achieve the welfare of the working community and lay the foundations of the classless society based on the harmony and justice. He sincerely believed that his powerful writing, earnest effort

¹ Karl Marx, *Communist Manifesto*, p. 83.

to save the labour community from exploiting and predictions of the future and his clarion call to the working class to unite and fight against injustice etc., had created a sort of awareness not only among the workers but also among the capitalists. Society, according to Marx, comprised of moving balance of antithetical forces that generate social change by their intention and struggle. Marx's vision was based on an evolutionary point of departure. For him, struggle rather than peaceful growth was the engine of progress; strife was the father offering contrast with most of the doctrines of his eighteenth century predecessors, but in tune with much nineteenth century thought. To Marx the motivating force in history was the manner in which men relate to one another in their continuous struggle to wrest their livelihood from nature. "Their first historical act is the production of material life itself. This is indeed a historical act, a fundamental condition of all of history. The quest for sufficiency in eating and drinking, for habitation and for clothing were men's primary goals, at the dawn of the race, and these needs are still central when attempts are made to analyze the complex anatomy of modern society. But men's struggle against nature does not cease when these needs are gratified, man is a perpetually dissatisfied animal. When primary needs have been met, this leads to all things, and social conflict the core of historical process this thinking was new needs and the production of these new needs is the first historical conflict and new needs evolve when means are found to allow the satisfaction of older ones."¹

¹ Lewis A. Coser, *Masters of Sociological Thought*, Rawat Publications, New Delhi, p. 21.

We can say that materialism is the basis of his sociological thought because for Marx material conditions or economic factors affect the structure and development of society. His theory is that material conditions essentially comprise technologies means of production and human society is formed by the forces and relations of production.

Herbert Spencer (1820-1903)

Herbert Spencer is often called the second founder of sociology. He submitted that society should simply evolve from lower or barbarian forms to higher and civilized forms. As society evolves in this fashion, the most capable individuals rise to the top and the least capable die out. Spencer termed this idea “Survival of the fittest” and thus his theories on social order become known as social Darwinism.

Emile Durkheim (1858-1917)

Along with Karl Marx and Max Weber, Emile Durkheim (1858-1917) is one of the key classical theorists in sociology. Of the three, Durkheim was the only one to actually hold a chair in the discipline, and he was the author of some of the most programmatic statements about what sociology was and how it should be done. “Durkheim’s key theoretical contribution lies in his claim that social phenomenon are sui-generis realities that can only be explained by other social facts. Emile Durkheim was himself a non-believer, Durkheim nevertheless had good reason to acknowledge the significance of religion in relation to moral conduct”.¹ The ultimate question for Durkheim was the source of modern religion. Durkheim

¹ Durkheim, by Anthony Giddens, Fontana/Collins, 1978, p.80.

saw religion as the form of “Totemism”¹ as the simplest and basic form of the religion. According to Durkheim totem is the outward and visible form of the totemic principles or God. Durkheim argues that if the totem is at once the symbol of God and of the society, then it is obvious that God and society are one, thus he suggests that in worshipping God, men are in fact worshipping society. Society is the real object of religious worship. Durkheim religious philosophy is based on the sacred and profane. According to Durkheim sacred things are considered superior in dignity and power to profane things and particularly to man. In relation to the sacred man’s position is inferior and dependent. This relationship between man and sacred things is exactly the relationship between man and society. Society is more important and powerful than the individual. Durkheim argues that, primitive man comes to view society as something sacred because he is utterly dependent on it. But why does man not simply worship society itself? Why does he invent a sacred symbol like totem? Because, Durkheim argues, it is easier for him to visualize and direct his feelings of fear towards a symbol than towards so complex a thing as a clan.

Durkheim argues that social life is impossible without the shared values and moral beliefs which form the “collective conscience”². In their absence, there would be no social order, social control, social solidarity or cooperation. “In short, there would be no

¹ A Totemism is a species of animals or plants or natural object or the phenomenon of the symbol of any of these which signifies distinguishing features of a human group as against other groups similarly represented in the same society.

² “Collective Consciousness” used by Durkheim, it is the body of beliefs and sentiments common to the average members of a society. Source, Oxford Dictionary of Sociology-1994, p. 92.

society. Religion reinforces the collective conscience. The worship of society strengthens the values and moral beliefs which form the basis of social life”¹. By defining them as sacred, religion provides them with greater Power to direct human action. The attitude of respect towards the sacred is the same attitude applied to social duties and obligations. In worshipping society, men are in effect recognizing the importance of the social group and their dependence upon it. In this way religion strengthens the unity of the social group, it promotes social solidarity. Durkheim emphasizes the importance of collective worship. The social group comes together in religious rituals infused with drama and reverence. Together its members express their faith in common values and beliefs. In this highly charged atmosphere of collective worship, the integration of society is strengthened. Members of society express communicate and comprehend the moral bonds which unite them.

Durkheim’s ideas remain influential, though they are not without criticism. Some anthropologists have argued that he is not justified in seeing ‘Totemism’ as a religion. Most of the sociologists believe that Durkheim has overstated his case. By agreeing that religion is important for promoting social solidarity and reinforcing social values, they would not support the view that religion is the worship of society. Durkheim’s views on religion are more relevant to small, non literate societies, where work, leisure, education and family life tend to merge, and where members share a common belief and value system. They are less relevant to modern societies, which

¹ Pickering, W.S.F, Durkheim’s Sociology of Religion, Themes and Theories, Rutledge &Kegan Paul, Edition, 1984, p. 88.

have many subcultures, and social and ethnic groups, specialized organizations and a range of religious beliefs, practices and institutions.

Max Weber (1864-1920)

Max Weber's approach is almost contrary to that of Durkheim. For Weber, the individual is a unit of society. He opines that the finding of sociological law is nothing but a means to understand man. Weber devoted much of his efforts to expound a special method of understanding for the study of social phenomena. Compared with Marx and Durkheim, Weber was an interactionist and his approach was based on the individualist's methods and it was more cultural in orientation. Weber's individualism was particularly striking in his methodological essays. Weber insisted that the object of sociological analysis should be the action of individuals, in so far as it is orientated towards others. Weber certainly did not ignore collective actors or institutions, but his analysis of these social formations were linked to the behaviour of the individuals that come under their influence. This set him apart particularly from Durkheim, who argued for the social collectively as the unit of analysis. Weber was also profoundly interested in the cultural orientations of social actors. For Weber, ideas and value orientations, religious, political, economic and aesthetic were important because they motivate action. Although ideas may be shaped by material conditions, Weber held that the reverse might also be true. This differentiated Weber most clearly from Karl Marx, especially in Marx's more programmatic statement on historical materialism.

Society its concept and origin

Society is the thrust area of sociology. It is the sum total of interaction among individuals. Thus, society is a group of people who share a common culture, occupy a specific territorial area and feel themselves to constitute a unified and distinct entity. Society is also the social structure and interaction of the group of people. Social structure is the relatively enduring pattern of behaviour and relationships within a society. Thus, a society is not only the group of people and their culture, but the relationship between the people and institution within that group.

“Man is a social animal both by need and necessity without society, he cannot advance and it is impossible to have fullest expression of his personality and faculties. He requires society both for his life and for the sake of good life. In the sociological vocabulary, the term society refers to a group of people bounded by the complex pattern of the norms of interaction. It is viewed as a chain of social relationships. A relationship is social when it is determined by mutual awareness, that is, the behavior of one individual influences the behaviour of another”¹.

A society consists of all people who share a distinct and continuing way of life i.e., a culture and think of themselves as one united people. A society may be a small rural community, or a great city, a region or an entire nation. The determining factor is that the individuals concerned share a common culture and consider themselves united by common interests.

¹ Merton Robert, Social Structure and Anomie, American Sociological Review, Vol. 3, 1936, p.67

Origin of Society

There are different thoughts and theories about origin of society. Some of them may briefly be described as under:-

Theory of divine origin: - Those who believe in the divine origin of the society make us believe that society is handy work of God and it was given to the human beings by God. Today, this theory does not hold any ground in the modern scientific age.

Force Theory: - Some of the sociologists assume that force brought society into being. They believe that in society there are a few powerful and strong people who exercised their authority over others. They brought the people together and appreciate each others problems with the result that they began to feel the necessity of living in society and thus according to them force brought society.

Patriarchal and Matriarchal theories: - According to Sir Henry Maine and Jenks, the institution of family brought society into instance. According to them as long as people did not fell or realize the necessity of family life, they did not bother about society on obeying social bounds. The origin of family brought people together. Whereas for Maine family is patriarchal, for Jenks it was matriarchal.

Theory of social contract: - Three famous social contract philosophers namely Hobbes, Locke and Rousseau make us believe that like state, society is also the result of a contract. “According to Hobbes, early man was nasty and brutish and did not know about society. “It was to end this uncertain life and to pass happy days that the people decided to live in society and thus the society originated. According to him, the society was the result of a social contract then

came Locke, who too believed that in the society, he was leading a peaceful life. There were also certain social laws which the people had made for themselves and which they were willing to obey as well. But the people had no recognized system of justice with the result that they entered into an agreement to sacrifice their liberty and became member of a regular society. It was with this agreement that the society originated. Rousseau, another political thinker said that the need and necessity of society was realized only to serve ever increasing social problems and in order to live peacefully in the society they entered into an agreement which brought society into being”¹.

Organic theory of society: - This theory was expounded by Herbert spencer who said that there is much of similarity between the organs of an individual as well as those of society. He was of the opinion that society was like a living organism and that both in case of individual and social organism, the parts cannot be separated from each other. Spencer argued that society is a social organism. The individuals are the limits of the society and behave as cell of the body.

Types of Society

Gemeinscahft and Gessellschaft

These concepts were developed by Ferdinand Tonnies. He was a German Sociologist. His major contribution to sociological theory and field studies, best known for his distinction between the two, Gemeinschaft and Gessellschaft”. Gemeinscahft is often translated community and gessellschaft often translated as associations.

¹ Hobbes Thomas, Leviathan, Cambridge University press, 1904, p.13

Mechanical and Organic Society

This classification has been made by Durkheim. The mechanical solidarity refers to simple society characterized by homogeneity, low division of labour, strong collective conscience, pre-dominance of religion etc. On the other hand, organic society refers to modern industrial society which is characterized by high division of labour, weak collective conscience, individualism, weak religious values etc.

I. Folk and Urban Society

Robert refilled talked about two types of societies:-

Folk Society: - Folk societies are relatively more isolated, homogenous and traditionally organized, and less secular and individualistic. The folk society is a small society. There are no more people in it that can come to know each other's well. Folk society is also an isolated society. In this society, people have little communications with outsiders. The members of a folk society have a strong sense of belonging together.

Urban Society: - A society with a high population density, a predominance of non-agricultural occupations a high degree of specialization resulting in a complex division of labour, and a formalized system of local government.

Basic Social Institutions of the Society

Social institutions are organized ways to meet the basic needs of a society. A social institution can be defined as a cluster of norms that guide social interactions towards the fulfillment of one or more

the basic needs of a society. Family, marriage, kinship system, educational system, economic system, political system and religion are regarded as the basic social institutions in most societies.

Family

The family is often called the basic social institution because of its important functions of procreation and socialization and because it is found, in some forms, in all societies. The Bureau of census defines a family, as groups of two or more persons related by blood, marriage or adoption and residing together, all such persons are considered as members of one family.

The family is a small group consisting ordinarily of father, mother, one or more children and sometimes near or distant relatives. The family is a social group characterized by common residence, economic co-operation and reproduction. It includes adults of both sexes, at least two of whom maintain a socially approved sexual relationship, and one or more children, or adopted, of the sexually co-habiting adults.

In every society there is some form of regulation of family relations, fixing-within certain limits not only the roles and statuses of the father and the mother but also making the child a legitimate members of the group. Moreover, the husband or the wife or both serve as a link between the child and the rest of the Community. Although in some societies the role of the biological father is ignored, or even unknown, as among the Trobriand Islanders, the father or his surrogate normally has a family function, and the children have an approved role and status. Not only is such social status important

within the family itself, but it connects the child to other groups in the community.

“Each immediate family is created by marriage, perfected by the birth of offspring, and ended by death or another marriage. It is thus a durable group that persists through and is responsible for major changes affecting the persons who compose it. But it is not a permanent group, for it lasts always less than a lifetime”¹.

Stable satisfaction of sex need is the primary and essential function of family. The satisfaction of this need required that both male and female should live together as life partners. It is the family where the husband and wife can satisfy their sex instinct easily and comfortably.

Reproduction or procreation is another essential function of family. The function of family contributes to the continuity of family and ultimately perpetuates the human race as a whole. It is the family which provides care, protection, security (physical, mental) and fulfills all other needs to make him fit in the society. Family is one of the primary agents of socialization. Family members teach the child the norms, value morals, beliefs and ideals of society. Family makes a provision of a home or a common habitation for its member. All the members of the family depend on home for comfort, protection and place. The family is the basic economic unit in most primitive societies. Its members work together as a team and share jointly in their produce.

¹ Iravati Karvi, Family in India, Tata Mcgraw Hill, 2007, p. 45.

Marriage

Marriage is a passage where by a man and woman leaves their family of origin and begins their own family of procreation. Marriage is a socially recognized arrangement by which the spouses acquire certain rights in each other. These rights are broadly of two types (1) Kinship rights and (2) Domestic rights. Kinship rights include (i) sexual rights (ii) right to children. Domestic rights form the basis of household.

“Marriage can be monogamous, in which each partner has only one spouse, or polygamous, in which one partner has more than one spouse.

Marriage defines the relationship between the husband and wife and between parent and children”¹.

Definition

1. According to Malinowski, marriage is a contract for the production and maintenance of children.
2. According to Horton and Hunt, Marriage is approved social patterns where by two or more persons establish a family.

Marriage is the institution or set of norms which determines the particular relations of parents to each other and to their children. The chief forms of marriage are monogamy, polygamy and polyandry. Under any of these forms of marriage, the children descent may be patrilineal, matrilineal or bilateral, depending on the particular culture of the society.

¹ Ahuja Ram, Society in India, Rawat Publications, 2009, p.110

Monogamy, the marriage of one man to one woman, is the most widespread form of mating. Polygamy is a type of marriage in which two or more women are legally mated to one man. In polyandry several men are legally bound to one woman. This is the least common form of marriage.

In short, marriage is an important and universal social institution of society. As a social institution, it provides a recognized form for entering into a relatively enduring heterosexual relationship for the bearing and rearing of children. It is thus primarily a way of regulating human reproduction. In some societies, particularly in the industrialized western societies, the chief aim of marriage is not only procreation but companionship, where emotional and psychological supports are equally emphasized. Marriage is a sacred duty for all Hindus. It is an obligatory sacrament because the birth of a son is considered by many Hindus as necessary for obtaining Moksha. According to this view of marriage, a man is thought to be incomplete without wife and children. Marriage among Muslims is known by the Arabic word 'Nikah'. It takes place in form of contract and is not considered as sacrament. It is obligatory in character. Muslim law maintains that the main objective of 'Nikah' is procreation and legalization of children.

Kinship

Kinship is another important institution of modern society. Its functions are same as that of family and marriage. In all societies people are bound together in groups by various kinds of bonds. The

most universal and basic of these bonds is that which is based on reproduction, an inherent human drive, and is called kinship.

Kinship is one of the main organizing principles of human society and kinship systems have been extensively studied by social anthropologists, for whom they are of particular importance because of their primacy in non state societies. Kinship systems establish relationships between individuals and groups on the model of biological relationships between parents and children, between siblings, and between martial partners. The system of kingship refers to a set of persons recognized as relatives, either by virtue of a blood relationship, technically called consanguinity, or a virtue of a marriage relationship, that is through, what is called affinity.

The actual biological relationship are not necessary for status within a kinship system to be established for instance, it may be more important to establish that a child has a social father who will take responsibility for its welfare and have a right to the product of its labor, than to find out who the biological father might be. Nevertheless, most kinship systems do operate to establish rights in the sexual, reproductive, economic and domestic services of women. In patrilineal societies, where sons inherent from their fathers, all these rights in women rest with the father until a girl marries, at which point they pass in totality to her husband. Matrilineal societies, on the other hand, focus on the importance of the sibling group, inheritance passes from mother's brother to sister's son, in other words from uncle to nephew. The variety of ways in which this is organized have been referred to as solutions to the "matrilineal

puzzle”. In the basic forms it means that brothers have rights over the sister until the marriage.

Inheritance apart, kinship and affinity roles may also affect residence, relationships between individual’s modes of address, and various other economic and political behaviors. The rules themselves have been investigated through study of genealogy, kinship terminology, marriage preferences and cycles of social reproduction. Within social anthropology, kinship theories to be grouped according to the relative emphasis they place on rules of descent or rules of affinity. In other words, they concentrate on either parent or child relationship. The two functions of kinship systems is to provide continuity between generations and to define the group of people who can depend on each other for mutual help rules or on the bonds between groups established through marriage. In traditional societies, kinship is the basis of their social organization, where as in industrial societies, we organize ourselves according to class, common interests, type of employment or career.

Educational System

Every society has to prepare its young people for a place in a adult life and teach them societal values through a process called education. The educational institution is the social structure concerned with the formal transmission of knowledge. It is one of our most enduring and familiar institutions. “Education is a universal institution because it is essential for societal survival, although its functions vary from society to society and from one historical period to another. Education is a form of socialization that involves

systematic formal transmission of skill, knowledge and other aspects of culture like all institution, schools are organized around cultural ideals such as a belief in the accuracy of grades, values of punctuality and competition and norms”¹.

Education provides necessary knowledge and skills which enable an individual to operate ideally in the society and also contribute to its efficient functioning. “According to Samuel Koenig, Education may be defined as the process whereby the social heritage of a group is passed on from one generation to another as well as the process whereby the child becomes socialized i.e. learns the rules of behaviour of the group into which he is born”².

According to F.J. Brown and J.S. Roucek, education is the sum total of the experience which moulds the attitudes and determines the conduct of both the child and the adult. Durkheim conceives of education as, the socialization of the younger generation. According to the report of the international commission on the Development of Education, established by the UNESCO in 1971, the central demand of education is to know, to possess and to be. Here the idea of to be refers to the idea of personality and its development. The transmission of culture can be partially delegated to formal organization, such as school systems or religious organizations. Some education is always provided for in informal structures, such as play groups, where the child can learn by imitating his older playmates. Even in structures specially set up to perform the function of socialization, there is, in addition to conscious and formal transmission of culture, a great deal

¹ Dressler David, Sociology, The study of human interaction, 3rd edi., New York, 1975, p.352.

² Ibid, p.347.

of non –deliberate and informal passing on of knowledge, skills and values.

In American schools, for instance we stress both interpersonal competition and co-operation. The former is found in strong rivalry for rewards such as grades for academic work or success in athletics. We train in co-operation through our stress on group spirit and team work. As for Durkheim, education also prepares the child for life in society as a whole, by transmitting social traditions through the language, religion, morals and customs of the society.

Economic Institution

Economic institution refers to the social institution through which goods and services are produced, distributed and consumed.

Economic institution is those which directly or indirectly related with the economic activity of the country. These institutions deal in production, distribution of wealth and services of goods. It includes banks, factories, agricultural and dairy farm etc.

“According to sociologists, the economic institutions can be described as the system of social roles and norms organized for the production, distribution and consumption of goods and services. The function of the economic institutions is to provide for the material needs and demands of the members of a society ranging from basic means for survival to goods intended for conspicuous consumption”¹.

There are three basic elements of the activities of mankind in the society. These are as follow.

¹ Maclver R.M, Society, An introductory analysis, 1947, p.472.

- **Production:** It involves the assembling and applying of human and natural resources in the creation of goods and services.
- **Distribution:** It involves channeling inputs i.e. natural resource and labour, to producing agencies and outputs (goods and services) for certain unavoidable conditions. Distribution requires a social mechanism by which goods and services are exchanged.
- **Consumption:** It refers to using of goods and services. Production acquires consumption while consumptions necessitate production. Some of what is produced may be consumed immediately, some may be stored for future gratification.

Definition

- According to Ogburn and Nimkoff, the activities of man in relation to food and property constitute the economic institution.
- According to Jones, an economic institution is the complex of techniques, ideas and customs leading to exploitation of the environment for the satisfaction of sustenance needs.

Main forms of economy

Capitalism and socialism represents two basic ways in which an industrial society can produce and distribute goods and services.

Capitalism

Capitalism is an economy in which the means of production are largely in private hands and the main incentive for economic activity is the accumulation of profits.

Socialism

Socialism is a type of economy in which the means of production and distribution in a society are collectively rather than privately owned. Economy of any society is related not only to the social standards of the community but is also a function of tools and inventions that have taken place in that society. This fact is clearly evident when one examines the growth of human societies and the development of technologies from simple to agrarian and modern industrial.

Through the economic institutions we can fulfill our economic basic needs e.g. we can get food and clothes for our family by paying the cost. These institutions work to provide protection to the members of the society e.g. the institution of pension. Social security and insurance agencies etc run a related program. Economic institutions give reward to those who utilize their abilities for the benefit of society or certain organizations e.g. the people are rewarded by promotion and other benefits upon showing impressive performance. Similarly the economic institution gives financial incentives and jobs to the sports person and actors etc. Economic institutions also play a vital role in maintaining political stability in the country. If the economic institutions deliver accordingly it brings satisfaction of the masses over the current political government.

Political institution

Political institution is one of the important social institutions. It keeps the society organized and united through the organ of government. Government is a group or institution of people which is responsible for social organization and administration. It utilizes the force if required to perform this duty.

Types of Government**Monarchy**

A monarchy is a form of government headed by a single member of a royal family usually a king, queen or other hereditary ruler. An oligarchy is a form of government in which few individuals rule.

Democracy as a political system

Democracy is said to be the best and the most civilized form of political system. The term democracy is derived from two Greek words ‘demos’ which means ‘the people’ and ‘Kratia’ which means ‘the power’ literally; democracy is regarded as that government where the power is vested in the people.

Democracy is of two types

Direct Democracy: - Direct democracy is also known as pure democracy and simple democracy. A direct democracy is one in which the people themselves take direct part in the affairs of the state, in passing laws and in executing them.

Indirect Democracy: - In an indirect democracy, the government is run by the representatives who are elected periodically by the people.

A democratic society is a society of free, equal, active and intelligent citizens, each man choosing his own way of life himself and willing that others should theirs.

Political Parties

Political parties are collectivities of people organized for the specific purpose of joining legitimate control of government.

Religious Institution

Religion is considered as the basic institution of every society. It has been defined by different sociologists by their own way. Emile Durkheim, a French sociologist of 19th century defined religion as one of the basic institution of the society. He said, “Religion as unified system of beliefs and practices relative to sacred things, uniting into a single moral community all those who adhere to those beliefs and practices”.¹

There is no doubt that scientific thinking and rationality has greatly affected traditional religious beliefs systems and that many of the functions of religious institutions have been shifted elsewhere. Whether this means the end of religion or merely illustrates institutional change is a subject of debate.

Emile Durkheim, an early French sociologist, spent years together in studying the religious practices of Australian aborigines and South Seas islanders. In the elementary forms of Religious life (1912) he concluded that the main purpose of religion in primitive societies was to help people to make contact not with God but with

¹ Durkheim, Emile. The Elementary Forms of Religious Life. New York: Collier Books, 1961.

one another. The religious rituals helped people to develop a sense of community as they shared the experiences of marriage, birth, and death and celebrated the planting and harvest seasons and the winter solstice and the vernal equinox. This united the group, leaving none to face life alone. They were thus worshipping society not God or Gods.

Karl Marx, one of the most influential economists of 20th century, considered religion as the Opium of the people. His view is based on his basic premise that the economic forces are dominant in society and everything else is secondary. Religion is seen as false consciousness since it deals with what is either trivial or nonexistent and really reflects the economic interests of the dominant social class. Religion is the “opium of the people”¹ because it offers them a pie in the sky to divert them from the class struggle and prolong their exploitation. Thus all communist government has been hostile to religion. Some scholars, however, would argue that Marxism is a competing religion.

Max Weber, a German sociologist takes religion as the dynamic force. He challenged the views that religion as a sort of shadow institution which merely reflects the power and interests of the dominant classes. Weber (1864-1930) examined the rise of capitalism and felt that it was favoured by the attitudes stressed by ascetic Protestantism. Thus, rather than religion being without real

¹ Opium of people means, that Religion acts as an opiate to dull the pain produced by oppression. It does nothing to solve the problems; it is simply a misguided attempt to make life more bearable. M. Haralambos, *Sociology Themes and Perspectives*, p. 460.

influence, it actually helped to formulate the direction of economic change.

From the view points of the above sociologists we can say that sociology of religion is the study of the mutual interaction of religion and other social institutions. Religion is often defined as people's organized response to the supernatural, although several movements which deny or ignore supernatural concerns have belief and ritual systems which resemble those based on the supernatural.

Analyses of the social role of religion include the secular viewpoint of Comte, the integrative emphasis of Durkheim and Bellah, the conflict approach of Marx, and Weber's treatment of the dynamic power of the protestant ethic.

Revue of literature is the most important and indispensable part of the any research work be it, empirical research or theoretical research. The process of reading, analyzing, evaluating and summarizing the material about the specific topic. Books, magazines, journals, periodicals, articles are debated more and formulated specific question that need further research, synthesized results into summary and presented appreciative appraisal also.

1. *Iqbal's Multiformity, By Prof. Bashir Ahmad Nehvi, Iqbal Institute of culture & Philosophy, University of Kashmir, Srinagar, Edition, 2001.*

Prof. Bashir Ahmad Nehvi, is one of the renowned Scholar of Iqbalian studies. Prof. Nehvi has written the bulk of books, research papers and articles, both of national and international repute. But this particular book is the amalgamation of various significant and thought provoking articles from the eminent scholars of the Iqbalian studies. It is the great attempt from the author to highlight the various dimensions of Iqbal. The book is full of thought provoking articles, particularly from Madam L.R Gorden Polonscaya, i.e., Iqbal's sociological thought; from the very outset of the article it seems that Iqbal was the multi-

dimensional personality. According to the author, the philosophy of Iqbal, apart from its emphasis on the development of the self, does not ignore the social aspect of human life, which gives birth to and controls the world forces. As Iqbal was an Indian Muslim, the questions pertaining to the destiny of the Indian Muslims primarily occupied his attention and as the conditions prevailing in other Islamic lands were equally grave, the necessity of unity among the Muslim nations was keenly felt by him. To attain this object, he aimed at the awakening of the individual and, consequently, the revival of society. Islam presented to him an ideal society and a religion based on the ultimate realities of life. His zeal for Islamic revival does not make his humanistic thought any the less valuable. Through Islamic society, he speaks to the world at large beyond the narrow confines of nationalism. Author is of the view, that, Iqbal believed in the character and general structure of the universe, its relation to and the kind of conduct that befits his dignity are some other aspects of the basic enquiry that can best be elucidated through religion. In its attitude towards the ultimate reality, it is opposed to the limitations of man; it enlarges his claims and holds out the prospect of nothing less than a direct vision of reality. Thus the poet, like Bergson, believes in knowledge through intuition, which is only a higher kind of intellect. As religion has guided men since the dawn of humanity, his religious experience has a reliable value as a natural source of knowledge. Experience in its various stages takes different names. The religious experience of a prophet is the closest approach to truth when he is in touch with reality; hence the peculiar position of a prophet makes him the fittest person to convey his knowledge

gained through revelation to humanity for its guidance, “a mode of economizing individual thought and choices, and ways of action.” The object of Muhammad’s (on whom be peace and blessings of Allah) prophet hood was to lay the foundation of human freedom, equality and brotherhood and it is the duty of every Muslim to support these fundamental principles of Islamic society. The prophet was a perfect model for the world, and, as such, the beauty of the inner self of society depends on copying the prophet’s mode of living and social manners. By reviewing this book one can say that, this book is handful both for the teachers and students of the Iqbalain studies.

2. *What is sociology, by Alex Inkeles, foundations of modern sociology series, 2nd edition.*

Alex Inkeles is considered as one of the eloquent social thinkers of contemporary times. His book ‘What is sociology’ is thought provoking in many respects. This book is enlightened in many ways to both the students as well the teachers of the sociology. This book is specifically divided into nine chapters. This book introduces particular sub-fields within the discipline. The unifying feature of this book is its systematic study of groups and societies. In each chapter one major aspects of social life is analyzed, with special reference and to its role in the development, functioning, and change of larger social systems; the history of theory and research in this book is reviewed and the current state of knowledge and research is summarized. These findings are combined to lend both historical depth and comparative breadth to the book.

3. *Sociology Themes and Perspectives, by M. Haralambos, 2nd Edition, Kaltan Publications.*

M. Haralambos the prominent English sociologist has written the book ‘sociology, Themes and perspectives’ in early of nineties. By reading this master piece book one can say that this book is reliable material available for the average students of sociology. The book is divided into thirteen chapters and each chapter is full of authentic material. The great thing of this Magnus opus book is that it has been written in a very legible language. It is a systematic introduction to the discipline of sociology, as initially said, it is suitable for all levels of students and for the new comers as well. It covers the major concepts of the sociology and is exceptionally clear and readable. The sustentative areas are covered in terms of the major theoretical perspectives within sociology. Each chapter in this book closes with a section on the ideological basis of the views expressed. The final chapters cover methodology and sociological theory. The good part of this book focuses on theory that is balanced by detailed consideration of empirical studies which provides the reader with considerable evidence on which to base his own judgments. A critical stance is maintained throughout.

4. *Iqbal The progressive, by Mohummad Safdar Mir, Book traders, Lahore, 1st edition, 1990.*

Mohummad Safdar Mir, is known as the prolific writer as for as the Iqbalain studies are considered. The book ‘Iqbal the progressive’ is written in the period when the whole world was captured under the influence of modernization and westernization,

and the impact of science and technology was immense. It was the period when there was general propensity for scientific reasoning and rationality. The Author has divided this book into thirteen chapters and in each chapter he elucidated the basic concept of Iqbal. These chapters are the preliminary effort from the author to study Iqbal in socio-historical perspectives. Since author has written these chapters in quite polemical struggle they may not be quite comprehensive, but as a beginning they certainly deserve the notice of readers who are interested in a serious attempt to analyze Iqbal from a class point of view.

5. Iqbal The poet of the East, by Khawaja Abdur Rahim, Iqbal Academy Pakistan, 2004.

This book by Khawaja Abdur Rahim is the most reliable material available in understanding the basic thought of Iqbal. The book is divided into twenty three chapters. Each chapter includes the basic and general thought of Iqbal. The author elucidated Iqbal as the great poet-philosopher of the twentieth century may justly be called the age of Iqbal. No other poet or thinker in any country, in east or west, during this century, has influenced a larger portion of humanity than Iqbal. According to the author there have been and are great poets and thinkers in several countries, but their influence is essentially limited or confined to certain strata of intellectuals. None has rivaled Iqbal in successfully arousing intellectual-cum-emotional response in larger masses of humanity, at all levels, and in diverse countries. The author in the third chapter of the book reviled that, Iqbal's message is dynamic and revolutionary, and not at all static. Its

dynamism has no meaning unless it is constantly applied to the changing conditions of life and ever new problems which pose challenge to individual and society at a large.

6. *Discourses of Iqbal, by Shahid Hussain Razzaqi, Iqbal Academy Pakistan, edition 1979.*

Shahid Hussain Razzaqi is one of the eloquent writers of Iqbalain studies. His book ‘Discourses of Iqbal’ is considered the authentic material available for understanding Iqbal’s basic thought and particularly about self and society. The author has divided the book into various attractive chapters which give as the basic understanding about Iqbal’s socio-political thought. Author elucidated Iqbal as poet-philosopher who inspired Muslims with the spirit and determination to restore to Islam its former glory and although he is no more with us, his memory will grow younger and younger with the progress and development of Muslim world. Author believed that Iqbal’s works should therefore, be read and digested by every Muslim to create solidarity, and we should all try to organize the Muslims throughout India economically, educationally, socially and politically. Author is of the view, that contemporary world is in crisis, he said, that our community has lost their traditions, values and norms. Author believed that Iqbal is more relevant in contemporary world then what it was eighty years before. Every great movement has a philosopher and Iqbal was the philosopher of the national renaissance of Muslim India. He in his works has left an exhaustive and most valuable legacy behind him and a message not only for the Muslims. But for all other nations of the world.

7. *Iqbal's vision & Pakistan Today*, by V.H. Jeoffrey, Royal Book Company, Karachi, Pakistan, edition, 2003.

V.H. Jeoffrey in his book 'Iqbal's vision & Pakistan today' has prognosticated in a comprehensive way the catastrophic impact of western culture of cohabitation and single parent-hood upon the marriage and family institutions of the East in particular of Indo-Pakistan societies. The author is of the view that the basic institutions of the eastern societies i.e., family, marriage, kinship, religion, economy, education is in crisis. The variety of articles in this new book by the author is based on his impressions on vital issues that continue to agitate the mind that influenced a section of society and people in not too distant past. His analysis of the resolution and documented declaration had led to the creation of Pakistan a new country and a new nation-unfolds deviations after having achieved the object in course of the struggle for freedom from the yoke of British imperialism in the sub-continent. The author's insight into the theory and practice of communism as enunciated by Karl Marx and Lenin is simply peerless, which puts the concept of socialism in its correct perspective. Besides there are thought provoking articles on the role of the united nations and the new world order and complex nature of CTBT & NTP with compiling clarity for the readers. There are other outspoken sentiments on misconceptions of messages of religions that made the life of the innocent people miserable instead of inculcating peace and tolerance as ordained to promote social order in society. So also the other divergent subjects that make "Iqbal's vision & Pakistan Today" an interesting reading.

8. *Iqbal Essays and studies, by Asloob Ahmad Ansari, Ghalib Academy New Delhi, India, 1978.*

Asloob Ahmad Ansari's book 'Iqbal Essays and studies' is the amalgamation of various thought provoking articles about the various dimensions of Iqbal. The articles in this book put light on the various social issues in which our society is suffering in the contemporary materialistic world. The author made great attempt to merger the various articles in this book, simply to evaluate the remarkable achievement of this twentieth-century poet and thinker from different points of view. These articles made great comparison between Iqbal and the poets like, Dante and Eliot with both of whom he shares a cosmic vision and a variety of moral and metaphysical concerns. These articles made this point clear that Iqbal was the poet and thinker for whom Islam serves significantly as the major factor in the ordering of his value system. Iqbal was the advocate for the discipline of religion and there are many things common between the discipline of religious meditation and the discipline of poetry.

9. *Social philosophy of Sir Mohammad Iqbal, by Abdul Aleem Hilal, Adam Publishers, New Delhi, 1995.*

Prof. Abdul Aleem Hilal has made great attempt to writing this book. This book is important for the students and teachers of social sciences and particularly of sociology. The author has divided the book into six thought provoking chapters. Author has elucidated and exposes Iqbal's philosophical views on society with special reference to Islamic society, and described the views of Iqbal about the various institutions of the society. Author highlighted that Iqbal's social

philosophy containing revolutionary ideas regarding different aspects of social existence. Among the six chapters, the third chapter is the most important one as far as Iqbal's perception about society is concerned. According to Iqbal individual and society are closely interrelated. For his growth and development the individual is dependent on the society and the society too for its existence is dependent on the individual. Author reveals that Iqbal has laid equal emphasis on both the individual and the society, but with a slant towards the individual. Specifically, the social aspects of Iqbal's works have been the main concern of this book.

10. *Muhammad Iqbal, Muslim political thought, A Reconstruction, by Fateh Mohummad Malik, Alhamra Publications, Pakistan, 2002.*

Fateh Mohummad Malik is a leading critic of Urdu literature. He has authored twelve books on men and matters and has published several articles in journals of international repute. In this particular book the author has elucidated political thought of Allama Iqbal. According to the author there are various reasons to bring Iqbal's political ideas in a sharper focus. The author is of the view that Iqbal's poetic aesthetics are much celebrated; his political ideas are not sufficiently understood and appreciated. The author has attempted to describe the various forms of government which have great impact on the development of the society. He also elucidated Iqbal's political ideas are quite imperative for implementing for the political development of the society. Author has believed that reverting Iqbal's ideas could provide a good starting point to re-establish such a

dialogue. The time has probably come that we look at these ideas afresh.

11. *A critical exposition of Iqbal's philosophy, by Dr. Ehsan Ashraf, Adam publishers, New Delhi, 2003.*

Dr. Ehsan Ashraf has divided this book into eight significant chapters. By reading this book one can say that, this book is the humble attempt to understand and interpret Iqbal's philosophy. The author has generally elucidated Iqbal's philosophy—the Quran, the Muslim philosophers and mystics, and the western philosophy and science. In this book the main aim of the author is to study of Iqbal, but one reason for studying him is that through his works one can easily come to grips with the central problems of western and Islamic philosophy. The author has tried to be short and precise in the manner that basic approach to the problems is not misrepresented. The book is mostly concerned to the reconstruction of Muslim thought from the point of view of Iqbal. This book is mostly divided into three parts. The first part deals with Iqbal's metaphysics, the second with his political philosophy and the third with aesthetics. By reading this book the fact becomes evident that the primary objective of Iqbal in impartial way, though without stopping to offer critical remarks when called for. His views have been particularly examined critically and evaluated in the concluding chapter.

12. *Iqbal, by Mustansir Mir, Iqbal Academy Pakistan, 2006.*

Mustansir Mir is one of the renowned scholars of Iqbalain studies. He has written various books on Allama Iqbal, but this particular book is quite thought provoking as for as the Iqbalain

studies are concerned. Author has divided this book into six momentous chapters. By reading this book one came to the conclusion that the basic aim of this book is to introduce Iqbal a pre-eminent poet and philosopher of south Asia. Everybody is aware about his fact, that there is a respectable number of works on Iqbal in the English language, but very few of them set out systematically to acquaint the reader with the heart or substance of Iqbal's own writing. Within its limits this volume tries to fill this gap. This book is based on direct study of Iqbal's writings, it assumes no prior familiarity with Iqbal's works on the reader's part, and tries to bring into relief in nontechnical language and with substantial textual evidence the principal contours of Iqbal's thought. The book treats Iqbal's thought and prose writings separately from his poetical writings. Chapter 2nd and 3rd deals with Iqbal's poetry, chapter 4th and 5th with his prose. This approach might appear to be premised on the understanding that Iqbal's prose works are different in content and character from his poetical works. The author has discussed Iqbal's poetry and prose in separate sets of chapters partly for convenience and partly because Iqbal's stature as a poet warrants a focused treatment of his poetical works. Furthermore, given the differences between the discursive nature of the prose medium and the rhetorical nature of the poetical medium, Iqbal was able to treat certain issues at length only in prose, so it made sense to reserve discussion of those issues in chapters devoted to Iqbal's prose.

13. *The Bloody Horizon, by G.R Malik, Iqbal Academy Kashmir, Srinagar, 1989.*

The book *Bloody Horizon* by G.R. Malik is noteworthy work about the basic thought of Iqbal and particularly, about his perception of western societies and its impact on the eastern societies. The author has divided the book into twelve chapters in which he tries to elaborate the various dimensions of Iqbalian studied. One can assume from reading this book that it is the collection of the author's ten literary essays besides the introduction, dealing with different aspects of the art and thought of the poet of humanity. According to the author, Allama Iqbal examining the life-denying Christian monasticism of the west and pantheistic mysticism of the east on one side, and discussing the evils of materialism on the other, the author has rightly defined Iqbal's relevance to the present age. The last article in this book "The image of the west in Iqbal's and Azad" is a cogent presentation and critical evaluation of the reaction to western civilization by two great intellectuals and literary figures of the indo-pak sub-continent.

14. *The Muslim Ummah and Iqbal, by Muhammad Ashraf Chaudhiri, National Publications, Islamabad, Pakistan, 1994.*

The book *Muslim Ummah and Iqbal* is one of the Magnus opus book about the relevance of Iqbal in the contemporary world. The author has divided the book into six thought provoking chapters. The book also makes through light on the Iqbal's concept of Ego as a unit of social structure, an approach which has not been very commonly adopted in studying Iqbal in the past. Author described Iqbal's

perception about society as, which a community builds for itself depends fundamentally upon the nature and purpose of the universe and the place of man in it. The author has revealed in this book that Iqbal pleaded for its relevance and urged his fellow Muslims to bring back the vital force into their social set-up the absence of which had clogged the wheels of the train of Muslim social thought.

15. Iqbal his poetry and message by Sheikh Akbar Ali, Deep & Deep publications, Rajouri Garden New Delhi, 1998

The Author makes bold attempt to present the views regarding the thought of one of the foremost poets of the world in the hope that it may lead people to probe deeper into themselves. The author has elucidated some basic components of Iqbal's sociological thought. He elaborates the concept of self and society in two chapters. The author has also compared Iqbal's book *Asrar-e-khudi* with Tagore's *Gitanjali*. The author has pointed that the book *Asrar -e-khudi* brought Iqbal to the notice of the west and has won for him an enviable position in estimation of western people. The author has also elaborated Iqbal's three basic pre-requisites for the development of self i.e., obedience to law, self control, and divine vicergency. The Author has elucidated Iqbal's concept of society as well. Iqbal has given equal importance to individual as well as society. The individual interests clash and there arises the necessity of obedience to some laws and the need of self control, the two essentials of an individual's training seen in this light, society is the essence of an individual development which is only possible if there is a society.

Journals

1. *Iqbal Review, Journal of Pakistan, Iqbal Academy Pakistan, 2004.*

Iqbal Review is the renowned journal of Iqbal Academy, Pakistan; this journal is devoted to research studies on the life, poetry and thought of Iqbal and on those branches of learning in which he was interested. The 2004, issue of Iqbal Review is quite thought provoking in many respects. Because it includes many enlightened articles about the life and works of Iqbal. But the particular article by *Ambreen Salahuddin* namely *The Tradition of Iqbal's poetry on canvas*, is mostly significant in this particular article the author has highlighted that Iqbal was fond of creating equilibrium between tradition and modernity. The author is of the view that contemporary society has forgotten their traditions, values and norms and which results in the deconstruction of the society.

2. *Iqbal Review, Journal of Pakistan, Iqbal Academy Pakistan, 1997.*

This another issue of 1997 includes many thought provoking articles regarding the various dimension of Iqbal's thought. But the one from *Richard S. Wheeler* "*The individual and Action in the thought of Iqbal*" is quite relevant with present social panorama. In this article the author describes that both individual and society should be complementary to each other for the proper growth and development of the society as a whole. Author believed that the ultimate aim of the ego is not see something, but to be something.

3. *Iqbal Review, journal of Iqbal Academy Pakistan, Editor Muhammad Suheyl Umar, Iqbal Academy Pakistan, 2003.*

This is the latest issue of Iqbal review, in this particular issue various thought provoking articles has been written by various scholars. But the article ‘Iqbal and classical Muslim thinkers’ written by Namunal Haq is quite significant. In this article he elucidated the static position of contemporary Muslim thinkers. He wants to convey that Iqbal was on the opinion that we should make equilibrium between tradition and modernity.

4. *Iqbal Review, Journal of Iqbal Academy Pakistan, Editor Muhammad Suheyl Umar, Iqbal Academy Pakistan, 1992.*

This is another significant issue on Iqbal’s message and thought. This has been written in the early nineties and it was the period when whole world were gripped in the materialistic development and industrial revolution. It was the era of change in the every institution of the society. The particular article in this by, Raiz Mohummad, *Muslim society and modern change*, in this article the author highlighted various factors which are responsible for the deconstruction of the basic institutions of the society and Iqbal’s perception about the reconstruction of the society. According to the author that Iqbal was of the view that, the harmonious growth of an individual is not possible without society. Social relations are not nets in which personality is enmeshed but are rather functions of the personality of each individual. There exist no opposition between individual and society: individuals are all social individuals and their good is the good of the society. Social relations are not something

external to the individuals. It is not like couplings which join the railway carriages. The individuals realize their personalities in it. Individuality and society are not mutually exclusive. They collectively determine the growth of one another. Iqbal therefore was interested not only in the growth of individuals; he was equally interested in the growth of individuals; he was equally interested in the growth or evolution of an ideal society.

Iqbal's Concept of Society

A society in sociological terms consists of all people who share a distinct and continuing way of life and think themselves as one united people. Society may be a small rural community or a great city, a region or an entire nation. Society is the breeding ground of culture. In society we learn the skills and gain the knowledge of a given way of life. “Human society is the system of social relationships. In the main, the nature of social relationships is determined by the culture. Society serves to fashion those relationships into a functioning whole. Whenever the institutions of society are in crisis, nature gives birth to great philosophers and poets when the need arises. Natural calamities, wars, epidemics, storms and earthquakes etc, causing human sufferings have always given birth to creative minds. Plato was born in 420 B.C. when his country had almost been ruined as a result of Polynesian war”¹. “Iqbal was born in 1877 A.D, when the inhabitants of India were suffering from miseries and deaths while struggling for the independence of their country from British rule. The people of Muslim community of India were the worst hit. They were being crushed ruthlessly. At that time Iqbal's poetry played miraculous role. It awakened the people from slumbering hopelessness, made them stood on their own feet. They were united and then fought courageously for independence with the result that they achieved a free homeland for them within a few years time”². Iqbal is among the group of philosophers of 19th and 20th centuries, who brought revival and revolution in the thought of

¹ Byalis Jhon, The Globalization of World Politics, Oxford university press, 2011, p. 43.

² Dr. Abdul Mughni, Iqbal the Poet, Bazm-E-Iqbal, Lahore, 1992, p.67.

mankind. There is no doubt that all of them are as important for us today as they were at the time when they lived among us. As for Iqbal, his own teacher Professor Arnold A. Nicholson has written following words in the preface of his book, *The Secrets of the Self*, an English translation of “Iqbal’s *Asrar-I- Khudi*”. About Iqbal’s poetical expression he writes: “Its Iqbal’s poetry logical brilliancy dissolves in the glow of feeling and imagination, and it wins the heart before taking possession of the mind”¹. Prof. Nicholson also expressed his views on Iqbal’s importance of today and tomorrow in these words, He is a man of his age and a man in advance of his age, he is also a man in disagreement of his age. Iqbal’s tomorrow is our today and also it will be our tomorrow. Indeed, Iqbal is our need of the day. His teachings are the teachings of the Quran of which most of us are ignorant. The teaching of the Quran is never outdated. It is like a spring of fresh waters always flowing, always fresh, always transparent. The works of Iqbal cover religion, politics, ethics, philosophy, morality and economics, all of which are the basics for the society of mankind. In particular Iqbal is the call for revival of Muslim nation, which was almost on the brink of death in his times people is still ahead and that requires “Ijtihad”, i.e. independent inquiry, as said, by Iqbal. To Iqbal only this is the way to implement real democracy in a Muslim country. He has used the term of ‘spiritual democracy’ for such governance. By ‘spiritual democracy’ Iqbal means a state in which human freedom, human solidarity and human equality prevail. For this Iqbal provides a guideline in his “The Reconstruction of Religious Thought in Islam”, which can help

¹ Ibid, p.165.

the Muslims to make their country a genuinely Islamic state, in which people from all walks of life are equally free. In such a state, according to it every one irrespective of faith, sect, and creed is tolerated, respected and accepted. To achieve the goal, Iqbal notify us to acquire knowledge in all fields of life and complete the task, which was left unfinished by our ancestors. He warns us not to follow others blindly but instead learn the lesson from them as they had done earlier for themselves. They acquired knowledge from our forefathers and then marched onward with new ideas in all the fields of learning. The present glittering light of the West is the gift of Muslims of the past. Iqbal insists us to embrace modern knowledge and by entering into the main stream of advanced science and technology which play our part towards welfare of the human society. Many sociologists in the contemporary world are in the cross- roads and loggerheads because of the various problems which have erupted in the beginning of the nineteenth century. We have seen the inception of globalization and industrial revolution which has given birth to the various social problems. As we know Iqbal grew up in the period when there was chaos and confusion in the whole world and particularly in the Muslim world. Iqbal was not satisfied with existing social order of his time he felt that something is terribly wrong within the Muslim society. “Iqbal was the great critic of the existent social order of Islamic as well as non-Islamic world. Iqbal was on the firm belief that an ideal Islamic society existed nowhere in the world. According to Iqbal all over the world Muslim society is devoid of its original spirit. He was as critical of his own existing society as he was of the Western social order. He was tired of his own people as of the West.

He attacked the modern norms of the Western culture and civilization with same severity of force as the perverted and borrowed culture and civilization from the West. Iqbal worked tirelessly for the development of ideal Islamic society, he was in search of ideal social order based on the Prophet's conception of Islam. Iqbal wanted to establish a model of democratic republican society with no monarch, no capitalist, no landlord, and no priest"¹. He gave emphasis on a republican form of society, because he believed that the republican form of government was not only thoroughly consistent with the spirit of Islam, but had also become a necessity in view of the new forces that had emerged in the world of Islam. Iqbal was amazed and irritated to see that the evils of monarchism, priesthood, landlordism, capitalism and nationalism had set in the social order of Islam. Iqbal has expressed dissatisfaction over the gloomy side of present Muslims. Iqbal was highly disappointed on the Muslim community which was raised up for propagating the message of 'Tawhid' and to promote a feeling of human brotherhood in the world, had itself indulged in the controversy of caste and creed. The spirit and strength of conviction has departed from the heart of this community, it has begun to lose faith even in the universality of Islamic message. By seeing all this Iqbal has made the aim of his life to reconstruct the Muslim society with his revolutionary thought.

خُدا تجھے کسی طوفاں سے آشنا کر دے
کہ تیرے بحر کی موجوں میں اضطراب نہیں

¹ Rehman Mujibur, Iqbal, The great poet-philosopher of the Muslim World, Iqbal Academy Pakistan, 2004, p.45.

Allama Iqbal as the thought provoking social reformer of the 19th century attaches great importance to the society, for it is in the society where individuals develop their personalities. In spite of that, he did not overlook the worth and power of individuals in making a society. Various sociologists has defined society in their own ways, e.g., MacIver has defined society as the system of usages and procedures of authority and mutual aid of many groupings and divisions of control of human behavior and of liberties. This ever changing complex system which we call society is a web of social relationships. Similarly, “Talcott parson defines society as the total complex of human relationships in so far as they grow out of action in terms of means ends relationships intrinsic or symbolic”¹. According to the perception of many sociologists, Man’s foremost concern, in social life, has always been to understand himself and his fellow human beings. Almost all recorded history manifests this aspect of human behavior. His attempt to comprehend social behavior has created a plethora of social theories which, if reversed, would reveal a two-fold phenomenon. One, essentially introvert where man has struggled with himself to highlight his potentials and limitations and the other, extrovert which is, an aggregation of such behavior that he studied in particular social set-up. “To understand any society, therefore, it is imperative to know as to how that society was studied, what sort of attempts was made to underline its growth and how an ideal state for that society was perceived”²

¹ Alex Inkles, Introduction to Sociology, Penguin books, London, 1994, p.98.

² Mir Mustansir, Iqbal, Iqbal Academy Pakistan, 2006, p.78.

Allama Iqbal was one of the eminent philosophers of 19th century who attempts to reconstruct the Muslim society. Iqbal was not unmindful of the utmost importance of society in the life of man or individual, he acknowledges that the attachment to a society is blessing for the individual for it is in society where individuals develop their personalities, and attain their perfection, yet he did not overlook the worth and power of individuals in making a society, nor did he ignore the rights and freedom of the individuals, he believed that individuals are the basic units of society, he was contrary, to the views of Durkheim and Marx, one believed in more development of individual than society, and the other believed vice-versa. But Iqbal made the equilibrium between the two. According to Iqbal, a society is constituted and organized through individuals. As Iqbal was fully aware of the virtues and powers of the individual, so he was not in favour of a society where the rights and freedom of the individuals is crushed, and his worth is underestimated. Unlike the Hegel and Karl Marx, therefore, Iqbal did not consider a society or state as a super-personal entity, whose strength and integrity are far more important than the rights and freedom of the individuals. “Though Iqbal has made an attempt to maintain a balance between the two extreme of individualism and socialism by adopting a golden mean between the two, still his view seems akin to the views of Kant, Nietzsche and Bergson, who have laid great emphasis on the rights and freedom of the individual”¹.

Allama Iqbal’s two masterpiece books *Asrar-I-Khudi* and *Asrar-o-Ramuz* may be taken to be the foundations stones of Iqbal’s

¹ M. Ikram Chaghatai, *Iqbal New Dimensions*, Sang-e-Meel Publications, Lahore. 2003, p.47.

teachings. Asrar-I-khudi was first published at Lahore in 1915 and Ramuz-I-Bekhudi followed it 1918. The former deals with the philosophy of Khudi or individual or ego, and is intended to guide the individual, whereas, the latter deals with the philosophy of society, and is meant to guide the individual in relation to his society. In his Ramuz-I-Bekhudi, Iqbal has discussed the nature of mutual relationship between the individual and the cultural life of the community or society. It is society wherein man lives, moves and has his being. In other words, from cradle to grave, man depends on society. Alone, man is weak and powerless; his energies are scattered, and his aims, narrow, diffuse and indefinite. According to Iqbal, it is the active and living membership of vital community that confers on him (man or individual) a sense of power and makes him conscious of great collective purposes which deepen and widen the scope for the growth of his individual self. Explaining the mutual relationship between the individual relationship between the individual and the community, Iqbal says:

فرد قائم ربطہ ملت سے ہے، تنہا کچھ نہیں
موج ہے دریا میں اور بیروں دریا کچھ نہیں

The individual exist in relation to the community; alone,
he is nothing;

As the wave exists in the ocean, outside the ocean, it is
nothing.

The importance of the self and its potentialities have ever been recognized in a religion and mysticism. Iqbal's philosophy is primarily based on religion. He supports it with modern philosophy, though he does not believe in some aspects of modern thought, yet he makes full use of it so far as it helps to understand religion. As he is firm believer in intuition, he appears to attach little importance to discursive reasoning.

To Iqbal self is something real, capable of development and preservation hereafter and a struggle to this end is the noblest of all the human pursuits and every thought and action leading to the weakening and ultimate deterioration of the self is the basic cause of human decay. From this point of view, Iqbal is a realist and his poetry is a message of hope and assurance in contradiction to the idealistic teachings of the latter-day mystics and poets. According to Iqbal individually, a man is a unit of human society. It is the primary duty of man to look after himself as a single entity, the ego. *Asrar-I-Khudi* deals with the expression of the self. Beyond the circle of the ego is the wider circle of society, where the individual enters a wider self and merges into society, and contributes to the conception of the 'national self', as Iqbal calls it. *Ramuz-I-Bekhudi* (The mysterious of selflessness) deals with the life in society or of a nation. Its principles are of universal applications, but the poet refers to the life of the Islamic community and aims at the creation of a stable basis through unity, of the social edifice. Iqbal was on the firm belief that society owes its existence to the mutual contact of individuals, and its perfection depends on Prophet-hood. Among the fundamental pillars of the Islamic nation, the first pillar is unity. Despair, greif and fear

are the root-causes of all evil and destroy life. Unity however, removes all these maladies. The second pillar is prophet-hood. The chief aim of Muhammad's Prophet-hood is the formation and foundation of freedom, equality and brotherhood of mankind. An Islamic society is based on unity and Prophet-hood; it is not confined to any particular place. The Islamic society has no time limit as well, because the eternity of this noble society is promised. The national system does not come into existence without a code and the code of Islamic people is the holy Quran. During a period of deterioration Taqlid is the better than Ijtihad. The stability of national character depends upon adopting the manners of the Holy Prophet Muhammad. National life demands a perceptible centre, and the centre for all Islamic people is the Holy Kaaba.

“According to Iqbal, true solidarity depends on a national goal and the goal for the Islamic people is the protection and propagation of unity. The perfection of national life is that the nation's life should be like an individual having the conception of the self. The creation and perfection of this conception, however becomes possible by the preservation of national traditions. Preservation of the human race depends on motherland and the protection and respect for motherland is one of the genuine concerns of Islam”¹.

Iqbal's prose and poetry touched social evils and like all great philosophers of the world whether Auguste Comte of the West or Maulana-Jalalu-din-Rumi of the East. He made use of his poetical skill and genius to uplift humanity and to uproot the weed that comes

¹ A. Anwar Beg, The poet of the East, Iqbal Academy Pakistan, 2004, p.127.

to grow in the garden of happy relations of human society. It is true that he drank mainly at the fountain head of Islam and thought that the solution of the problems of humanity lay in adopting a socio-political structure akin to the teachings of Islam. It was, however, natural for him to be influenced by the religion in which he was born and by the culture of the society in which he move. That is more or less true of almost all great poets of all times. Moreover, his acceptance of the basic principle of Islam that there is sovereignty of one God and equality of all men does not come into conflict with the essence of other great religions. It may, however, be admitted that some of his writings do not present as catholic a vision of life as his other writings do. But this does not necessarily detract his position as man imbued with high sense of humanism, advancing brotherhood and tolerance. He was genuinely concerned with social evils that acted as cankers into the roots of Indian society as well as Islamic society of the world. Iqbal's thought is wholly permeated with the concept of the spiritual nature of the universe and the positive social philosophy and ethical ideology of Islam. Although the family is the basic unit of the Islamic social order, the moral and social injections of Islam are such that they unite all believers into a fraternity in which everyone is solicitous of the well-being of all, despite the existence of economic disparities. Instead of class-war, Iqbal preaches the principles of equality and solidarity in a social system in which the holder of legitimately acquired wealth is the trustee of all that exceeds his own requirements, for the benefit of his less favoured fellow-men. Islam, according to Iqbal, visualizes a democratic fraternity of dignified individuals, conscious of divine guidance and a centralized

welfare organization, with sufficient scope for individual initiative in thought and action, subject to the limits imposed by the Islamic Shariah. The institutions of interest-free loans are an index of the fraternal solicitude of members of the community for one another. There is to be complete equality of opportunity and equality before the law, the head of the Muslim state is as much subservient to the dictates of God's law as the lowest individual in the social scale. All human beings will be accountable for their mundane action in the hereafter. The maintenance of the disabled, the sick and the indigent, who inspite of efforts are unable to earn their livelihood and the education for the young, becomes the collective responsibility of the community in the social order of Islam. Thus Iqbal's approach to the doctrine of socialism is wholly moral and in the highest sense is spiritual and idealistic. For Iqbal the Islamic social order, as envisaged in the Quran is comprehensive, perfect and dynamic enough to be able to serve mankind for all times and in all climes. There is little in common between Iqbal's spiritual socialism and the material socialism of the communistic stance. "The only thing Iqbal shares with the communist's doctrine of socialism are its outright condemnation of *lasses-faire* capitalism. He however, advocates the golden mean of Islam which maintains the necessary balance between capitalism and socialism. The dialectic that is contemplated in his system of thought is the dialectic of love rather than of hate and strife. On the one hand, this dialectical process enables man to assimilate the world of matter with a view to conquer it, on the other, it provides the human individual with a scope for progress to the exalted level of

absorbing divine attributes, by ever fresh creation of desires and ideals in the spiritual sphere”¹.

Iqbal compared his ideal society with a human body; as human body organs are connected with each other, fulfilling their vital functions, helping and assisting each other to bring stability in the whole body organization, similarly members of ideal society must live in close cooperation otherwise, it will perish.

According to Iqbal, progress and development of ideal society is not due to material gain only it is due to spiritual upliftment of its members that society can flourish. In such society justice is established by moral and intellectual education of people by reconstructing and renewing of Islam. In this society, human being is considered as the main engine of the social progress. Iqbal believed that a man can win the society of endless competition by the character of human activity and also due to his developed mental capabilities.

Thus the ideal society, comprising ideal human beings is yet to be created through whole human efforts. And these efforts according to Iqbal are to be based on:

1. The knowledge of self;
2. The knowledge of God.

The knowledge of self is the key to the knowledge of God. The Holy Prophet (May peace be upon him) says, “He who knows himself well knows God” that is by contemplation of his own being and attributes, man arrives at some knowledge of God. Thus, he finds in

¹ Siddiqi Mazheruddin, *Modern Reformist Thought in the Muslim World*, Adam Publishers, New Delhi, 1993, p.98.

his own being reflected in miniature the power, wisdom and love of the creator. In this way the knowledge of oneself become a key to the knowledge of God.

Iqbal insists that the combination of the knowledge of self and God creates the ideal man who in turn leads to the formation of ideal society. From his point of view, moral perfection of man was an indispensable condition for social change and only effective way for such a change is the way of Islam.

From the proceeding pages it becomes clear that main aim of Iqbal was to reconstruct the existing society, because he was not satisfied with the existing social order of his age. As we have seen, according to Iqbal the first and fundamental basis of an ideal society is that it should have its base in spiritualism. It may be noted that Iqbal's conditions of a spiritual basis of society is indeed worthy of our serious consideration. It is a value which no society can afford to ignore. This does not need any elaborate discussion since the present day social order has almost lost socio-spiritual coherence. The materialistic outlook of the people in the modern age has mostly destroyed the role of spirituality in human relation. The result has been complete chaos and confusion in interpersonal relations. In spite of the developmental rise in material comforts, the soul of man is very sick in the absence of a balanced development of his personality. The dimension of his being consists also of elements other than bodily, man is not simply a biological individual. The secret depth of his being is spiritual. Therefore, Iqbal's concern for spirituality and

spiritual basis of society is nothing more than the recognition of what is natural to man.

Iqbal's concept of pragmatic society

Man's foremost concern, in social life, has always been to understand himself and his fellow human beings. Almost all recorded history manifests this aspect of human behaviour. His attempt to comprehend social behaviour has created a plethora of social theories. To understand any society, therefore, it is imperative to know as to how that society was studied what sort of attempts were made to underline its growth and how an ideal state for that society was perceived.

The person who is fully imbibed with the thought of Iqbal, would aware about the fact, that Muslim Ummah went through one of its most difficult and agonizing phases during Iqbal's time and it is obvious that the prevailing conditions of that particular society are instrumental in shaping the ideas of every social philosopher who attempts to study it. The Muslim Ummah went through one of its most difficult and agonizing phases during Iqbal's time. One theme that was repeated both in the West and in East regarding the predicament of the Muslim society was its reluctance to change. Almost all the scholars of the Western and industrialized societies were unanimous that it was a rigid and inflexible society, its institutions were based on certain old social laws and that it had closed off all doors which could bring about a change in its social milieu. Iqbal could not be unaware to this issue. He looked at this question as a historian, as a philosopher, as a spokesperson for the

Muslims and as a keen observer of human behaviour and came to the conclusion that the so-called resistance to change was not inherent in the intellectual foundations of Islam, but was imposed upon the Muslim society by a host of historical factors and political expediencies. “Iqbal remaining true to the institutional legacy of the Muslim Ummah, reflected upon the key factor which could bring about a change that would neither violate the essence of Islam nor appear alien to the Muslim polity. This institution was Ijtihad, the doors of which the Muslim scholars had closed a long time back with the result that an institution which had acted as the moving vehicle in Islamic thought had in fact become shackles in the feet of the Muslim Ummah. Iqbal pleaded for its relevance and urged his fellow Muslims to bring back that vital force into their social setup the absence of which had clogged the wheels of the train of Muslim social thought”.¹

As we earlier discussed that Iqbal’s concept of individual and society is based on the teachings of the Prophet (SAW). According to Iqbal the value of religion in its capacity to inculcate in man the highest destiny that he is supposed to reach. According to Iqbal, it is the Quran that provides him the basis for the creation as well as the evolution of man. This theological concept of society evolved, progressed and developed both conceptually and historically. As understood today, it is a concept encompassing an aggregation of the Muslim societies, the ideal one out of which was established by the Prophet (SAW) at Medina. In order to study the salient features of the society at Medina, we have attempted to trace and understand the historical evolution of the social thought that developed elsewhere in

¹ Muhammad Ashraf Chaudhri, *The Muslim Ummah and Iqbal*, NIHC Publications, 1994, p.66.

the world, especially in the West. But as we read out from above writing that their thought is totally different that of Iqbal in many respects, their evolution of individual and society is mostly based on the materialistic thought, contrary to them, Iqbal's whole thought is based on the metaphysical stage. But that does not mean that Iqbal was against the material development, but not at the cost of values and norms. Iqbal was of the opinion that the society must be guided by the Prophet (SAW) who runs it on the principles of freedom, equality and solidarity and endeavors to establish nothing short of a universal brotherhood irrespective of blood or caste by applying the divine code revealed to him. He does not base the foundation of society on territorial considerations but on faith i.e., *Tawhid*.

مجھے تہذیبِ حاضر نے « کی ہے وہ آزادی
کہ ظاہر میں تو آزادی ہے *بطن میں /فتاری!

The contemporary civilization has granted me a liberty,

Which is liberty only in name; in reality is nothing but
captivity.

Iqbal regarded history as the memory of the society. It is important for the individuals to know their past (traditions and heritage) on which to build the future. So is the attainment of political and intellectual power which helps the muslim society to take hold of itself and implementing its plans of a world order encompassing the whole of humanity. "Such a possibility will exist only if the Muslim

societies become self-conscious of their own development. The Muslim society also has a ‘collective Ego’ exactly on the same lines as an individual Ego. Iqbal regards the ‘collective Ego’ of societies to be somewhat similar to Emile Durkheim’s ‘Collective consciousness’ which is not the numerical total of Egos of all the individuals, yet it represents their Egos in totality. There is striking similarity between this view and the view presented by the Emile Durkheim and to some extent Max Weber.”¹

Similarly individual is a super creation. He is the chosen one of God, meant to be his vicegerent on earth. He is the trustee of a free personality and is charged with the mission of establishing the ‘Kingdom of God’ (universal brotherhood) on earth. He is a free individual with a free conscience which he expresses freely and fearlessly. He is endowed with the faculty of creativity, self-discipline and self-knowledge. He possesses a great potential for struggle. With these qualities he is expected to capture and dominate matter and nature. Physically and spiritually, he is a self-contained organism, whose individuality has great potential for development.

Iqbal lays unprecedented stress on the development of self in man as well as in society. In fact he regards this failing of the Muslims as the primary cause for their humiliation in the world. Iqbal was the reformer and modernist of par excellence; he is rightly called as the poet of future. The sway of his thought went far beyond India to reach out to Iran, the Middle East and Africa. He was highly critical of contemporary Islam which had become narrow, rigid and

¹ Mohd, Ashraf Chauadhri, *The Muslim Ummah and Iqbal*, NIHC Publication 1994, p.279.

above all static. The primary cause of the downfall of Muslims, in his opinion was religious dogmatism, which had debased Islam and had obstructed its evolutionary process. The Muslim theologians were laying too much stress on rituals and had completely neglected spiritual advancement. According to Iqbal Muslims in the past had progressed as a result of their rational approach and deteriorated by the neglect of it. Iqbal is of the view that western culture of the medieval period had heavily borrowed from the Muslim culture which had helped them to make great advances in life. Iqbal thus advocated re-interpretation of Islam in the light of that spirit of the Muslim culture which was exhibited by the classical Islam in the medieval period. He is fully mindful of the fact that magian crust has grown over Islam and consider Ijtihad as the key to Muslim recovery to bring the Muslim Ummah in line with the other modern societies of the world. “He says: It is Ijtihad which, as a principle of movement in Islam lends mobility to its legal system. The emergence of the four popular schools of fiqh reflects ceaseless efforts on the part of the interpreters to have updated the law to meet the requirements of their times. The ensuing generations were, therefore justified to do the same to meet the challenges of their times”.¹ In order to meet the challenges of the modern world, he advocates a dynamic approach, which is multi-dimensional in character. Realizing the power which education has to transform societies, he proposes acquisition of knowledge by the Muslim societies as the key to the solution of a whole lot of problems. It is the scientific knowledge which gives man the greatest confidence in himself as it is only through knowledge that

¹ Ibid-pp-67

his powers to acquire mastery over the universe are extended. It enhances his creative abilities and makes him a worthy partner in the creative activity of God.

علم را بہ تن زنی، مارے بود علم را بہ دل زنی، یارے بود

Knowledge, if it lie on thy skin, is a snake

Knowledge, if thou take it to heart, is a friend.

Iqbal used new ideas to explain the classical institutions of Islam, which he thought were instrumental in the revival of the Muslim societies. He feels if those very institutions were revitalized in the light of his ideas, the Muslim societies could regain their lost status. The important thing is that he is not setting aside those classical institutions, but recommending measures through which all these institutions attain new meanings. He is, therefore, for the rediscovery of the dynamic spirit of Islam inherent in its original message and wants this process of rediscovery to continue so that it can measure up to ever emerging challenges. For Iqbal, the finality of Prophet-hood provides important answers to the Muslim deterioration. The finality brings home to him that life could not have been kept in leading strings forever and man had been finally thrown back on his own resources of intellect. This helps him to arrive at the conclusion that reason hereafter ought to guide humanity. From now on man must resort to indicative intellect. All other sources of

knowledge such as inner experience, history and nature ought to be understood and explored on that basis alone.

دین ہو، فلسفہ ہو، فقر ہو، سلطانی ہو
ہوتے ہیں پختہ عمارت کی بنا پر تعمیر!

Nothing can be built without strong conviction.

Whether it be religion, philosophy, faqr (resigned content) or kingship,

The transformation in the Muslim society is possible only after individual human ego is brought to that level of commitment where it conquers all fear, can be nourished and nurtured in the educational institutions. Knowledge, therefore, is the key to the progress that Iqbal visualizes for the Ummah. Knowledge, Iqbal points, has three streams: nature, history and self. But there is only one source to get this trinity from and that is education. The quality and the system of education in a society determine the quality of self-consciousness which is the beginning of the flowering of ego the centre-piece in human social structure. It is on these bases that Iqbal has great expectations from the Muslim intelligentsia and says:

کریں گے اہل آ* زہ بستیاں آ* د
مری نگاہ نہیں سوے کوفہ و بغداد

Soon farsighted men shall found new dwellings all
around

My eyes I do not cast on Baghdad & Kufa past

It must, however be added that Iqbal's individuality is reflected in his novel approach in dealing with the human nature. He is concentrating on human ego to mould human nature towards good rather than on man as most of his predecessors had done. His endeavor is that the actual and the ideal should coincide in a developing ego so that it ultimately develops itself into a unity free from contradiction and while functioning as a unit of social structure contributes wholesomely towards establishing an ideal society. He has used new ideas to explain the classical institutions of Islam, which he thought were instrumental in the revival of the Muslim societies. He feels if those very institutions were revitalized in the light of his ideas, the Muslim societies could regain their lost status. The important thing is that he is not setting aside those classical institutions, but recommending measures through which all these institutions attain new meanings. He is, therefore, for the rediscovery of the dynamic spirit of Islam inherent in its original message and wants this process of rediscovery to continue so that it can measure up to ever emerging challenges. His optimism in his conviction that the solution to the problems of the Muslims be in reverting back to the dynamics spirit of the classical Islam is simply unprecedented when he states:

Iqbal's whole thought has a great relevance in the contemporary world. The question, 'do we need Iqbal today?' The reply is a clear 'YES'. It is a need of the time, because the honour of humanity is at stake. The preachers of human rights are abusing humanity, mankind being trampled ruthlessly under the heavy and cruel feet of the powerful. There is dearth of love, humanity and

respect in the contemporary world. Iqbal is a messenger of love. His message of love is universal, the humanity needs him. We do need him without any doubt.

زمانہ کہنے بتاں را ہزار: را آرا &
من از حرم گلشنم کہ پختہ دا &

Iqbal's comparative analysis about the eastern and western societies

By West Iqbal usually means the modern Western world especially Europe and its civilization, but sometimes he means by it one or more countries of colonial Europe, such as England, France and Italy. By 'East', he means Asia and its civilizations especially the Indian sub continent and the Islamic world only. Iqbal often mentions the East and West together in a context of contrast, sometimes praising one at the expense of the other but sometimes criticizing both. The contemplative East is lost in the world of spirit and has negative attitude towards life and matter falling to make an effective response to changes that occurs in real life and to achieve material success. The action oriented West, on the other hand, is alive to the needs of change and adapts itself to the changing material circumstances. But its disregard of the call of spirit has stunted spiritual growth. Thus both the East and the West fail on serious counts, the former lacking dynamism, and the latter lacking depth.

The servile East continues to follow antiquated ways of thought and action-It is still worshipping old idols; the west has smashed the old idols, only to replace them with new ones.

Iqbal also criticizes the West for breaking up the unity of the Muslim world and for dealing with Muslims in an unfair and high handed manner in the wake of World War I.

Iqbal was critical of Western learning, which, according to him, is based strictly on sense perception.

Iqbal's criticism of the West is motivated by practical considerations. After the debacle of 1857, when the British formally occupied India, removing Muslims from seats of power, the majority of the Muslims of India turned inward, viewing a passive guarding of their religion based tradition as their prime duty and shunning contact with the dominant European culture. This large group felt that the west had nothing positive or useful to offer to Muslims. Another group of Muslims, which was at first small but grew in strength and number as and sought to become westernized- a slavish attitude that, according to Iqbal, was born of an inferiority complex. To both groups, Iqbal emphasized the need to shift what was valuable in the West from what was worthless. He gave his own example; he had gone to Europe in reach of knowledge and returned enriched without allowing himself to be 'trapped' by the West.

Progress and development of western societies

"Modern Western societies developed during the period of the 'great transformation' a term used by Karl Polanyi to describe the massive social change which took place in Europe between 1750 and

1920”¹. In practical terms, it is possible to outline some of the steps leading to these developments by looking at three geographical centres in western society France, Germany and England, generally the story begins in France in the decade of the 1780 as France approaches the revolution. The French revolution of 1789 was one of the most decisive determinants leading to the scientific developments of Western societies, similarly enlightenment and renaissance also played great role in the development of Western society, these concepts not only change the perception of people about various things, but it changes their whole outlook, particularly their perception about the institution of religion.

Religion has been a part of humanities existence since the beginning of time. There is no culture that has ever existed without some sort of belief system. This phenomenon of religion has infused the structure of human society in a very prominent manner throughout history. Contemporary western intellectuals believed that religion is a major portion of human society that could very likely be a human creation. If this is true it did not stop religion from rising to positions of great prominence in the past. There was a period of time in which the church and subsequently religion, ruled society. Ones nationality identified their religion and vice-versa. The church made the laws, they arrested the criminals, and even carried out their punishment too. The church and its particular system of belief ruled society. But this did not last. There came a time when people rebelled against the establishment of religion based society. This period has been called

¹ Karl Polanyi, *The great Transformation, The political and Economic Origins of our Times*, Boston, Beacon Press, 1944.

the Enlightenment. It was a time where people began to think for themselves and formulate their own beliefs. This began a movement that seemed to be the end of religion. Society seemed to grow and thrive apart from the religious beliefs that had ruled for so long. People began to think that religion was part of humanities ‘childhood’ and as we mature and grow as a race; religion will fade away as something that we don’t need any more. However this has not been the case. There are many unanswered questions in the secularization vs. de-secularization debate. In a world that is allegedly becoming more secularized how do we account for religious resurgence? What is secularization, and is society becoming more secular?

“The Secularization Thesis owes much of its development and propagation to Peter Berger one of the key spokesmen for the thesis in the 1960s and 70s. The term ‘secularization’ has had a somewhat adventurous history. This thesis states that as societies modernize they inevitably become more secular. This means that as society has progressed through the centuries it should be less and less visibly religious”¹. The Secularization Thesis entertains the idea that religion is almost a need that was experienced by humanity in its ‘infant’ stages. Now that it industrializes and modernizes and becomes more ‘mature’ there is an increasing rejection of religious faith by society as a whole. The cause for this phenomenon within culture can be attributed to the increased specialization of things such as education and health care, which has lead to a decrease in the influence of the church. Religion’s role has also become increasingly specialized it deals with questions of meaning, rites of passage and private

¹ Peter Berger, *Secularization Thesis*, Aph Publications, 1961, p.89.

morality. The result is religion's influence declining in both society and the lives of individuals.

“De-secularization refers to the exact opposite of secularization. As The Secularization Thesis notes an increasingly more secular society, de-secularization is the reversal of this process. It is characterized by the increase of religious practices and beliefs within society. While some parts of the world like Europe and North America are largely secular, many other cultures have embraced modernization while resisting secularization. This is the characterization of de-secularization. Peter Berger ironically propagated de-secularization in his 1999 publication”¹.

Secularization and western societies

More than a thousand years the church governed society. It made all the laws and it governed the people. The Pope was the most powerful person in the world. With his divine appointment as head of the church he was also head of society, with power over the king. But this did not last. Obviously by the current state of the world in which the church and government are separate a shift must have taken place. “The Enlightenment was a period in history when people started to come out of this church rule. People were disillusioned with the churches lack of ability to run a peaceful society. From about 1650 to 1800 people developed a worldview that had hope for society. It focused on science and knowledge, learning and exploration. These ideas were directly a contradiction from what the church wanted to see in society. The focus shifting on to science and knowledge meant

¹ Peter Berger, De-Secularisation Thesis, Penguin books, 1999, p.75.

a shift away from the bible and the church's teaching. This was the fall of religion. The church no longer ruled society. People no longer looked to the Bible for answers. Certain ideas started to develop about society and the direction of humanity. With the rejection of traditional authority came a focus on human reason, on what people can know. Natural law replaced religious law. God no longer became responsible for the rising of the sun, but rather the rotation of the earth was deemed responsible. This is what science had discovered. About this time ideas of human progress began to surface with an ultimate goal of harmony. Darwin's theory of evolution became the foundation for a theory that stated there is constant progress in the world toward betterment. This evolution would eventually involve the application of scientific method to all aspects of life and thus eliminating the need for religion and belief"¹.

This shift was the birth of secularism. The fall of the church was the beginning of a secular society that began to leave its need for faith behind as it developed more and more scientifically. The institutions that were created through the enlightenment and the birth of modern society were inherently secular. The enlightenment brought us a new focus on science and this focus birthed the idea of secularism. So much so that the modern mind set has redefined what the purpose for life is. It is science that assures us that life's real purposes do not transcend nature, but are embedded within nature in such a way as to be scientifically discoverable. This view has no room for God. So what is His purpose? From a scientific and technological point of view, God's existence is largely irrelevant. He has been left

¹ Paul B. Horton, Chester L. Hunt, *Sociology*, Sixth Edition, Tata MC Graw Hill, p.123.

to inhabit only that space defined by our ever-diminishing scientific ignorance and so has become the doubtful. All of this became a picture not of what was happening entirely, but what should happen. Secularism became an ideology, the way society ought to be globally. It became common sense that religion cannot and should not be a motivating force in public life. What was developing was the Secularization Thesis, which took this ideology of secularism on step further and theorized that it was actually rapidly taking place. In the early 1960s, experts were trying to make sense of religious developments, said that religion in the Western world was in decline, an inevitable result of societies becoming more highly industrialized and scientific. The rest of the world would, with increasing industrial development, suffer a similar fate and our eastern society is not an exception. Each generation has been confident that within another few decades or possibly a bit longer, humans will outgrow belief in the supernatural. Experts stated that the need for religion could be completely eradicated by at least in coming century. There was a period of time in which it seemed the Secularization Thesis was coming to reality. Countries of the Western world were losing religious standing. As Western Europe became more secularized and we have seen its impact on Eastern countries as well. It came to the point where even consciously committed religious believers in Western countries lived highly secularized lives. They did not, in actual fact, spend nearly as much time in religious devotions or in hedging their actions and decisions with religious criteria and considerations. This shift seemed to also take place as countries like the United States moved into positions of power internationally.

Western societies were becoming more rationalised. Scientific discovery made it harder to live moral lives. This was due to the fact that people were just not asking religious questions. Answers are not found in scripture they are found under the microscope. The questions however still remain, why was this secularization that was supposed to be global, limited to Western culture? Why didn't the Secularization Thesis grow without hindrance? What happened that stopped this way of thinking?

قوتِ مغرب نہ از پیک و رجب نے ز قص دختران بے حجاب
قوتِ افرّ - از علم و فن ا از ہی آتش پیم غش روشن ا &

The power of the west springs not from her music, nor from the dance of her unveiled daughters, the power of west lies in her arts and sciences. At their fire, has its kindled its lamps.

De-secularisation and Eastern societies

If Western countries believed on the inception of secularization, the eastern societies on the other hand believed on the de-secularization thesis. Many people thought that since modernization is so advanced in many nations that “postmodernism”¹ is the latest buzzword; it must be assumed that secularization is at least moving to the extent that a significant downward trend in religiousness can be seen. However, it has become obvious in recent years that the Secularization Thesis was not an idea that transcended

¹ Postmodernism is the stage which comes after the modernism. It is the buzz word of contemporary time. It means the rejection of various grand theories and Meta narratives which thought to special in the past.

time. With it being limited largely to Western society there was a lot of room for other regions of the world to develop religiously. In the last decade a major religious resurgence has been seen in most parts of the world and particularly eastern societies. This has seeped into North America causing a religious boom among its people too. Sociological studies have shown evidence that the conflict between religion and science is largely fictional and the scientists are not notably irreligious, being as likely to attend church as is the general public. This has caused a certain level of disillusionment with the Secularization Thesis. “Sociologists are now saying that both the extent and the inexorability of secularization have been exaggerated, even in Europe and North America and much more so in other parts of the world. Cynics state that from the beginning, social scientists have celebrated the Secularization Thesis despite the fact that it apparently never was consistent with reality. Flaws that can be found in secularization ideas have caused fractures in its foundations. People have realized that enlightened or secular concepts of equality and fairness are secular distillations of time-honored Judeo-Christian precepts”¹. The fact of the matter is that secularization did not hold up. Religion bounced back. Rodney Stark lists dozens of statistics in his publication *Secularization R.I.P.* of religious groups that have grown significantly in numbers over a short period of time. There has been growth in faiths such as Islam and particularly after 9/11. He also mentions the global occurrence of religious growth everywhere from China and Japan to European nations and the United States. Post 9/11, people have seen an increase in global religion in and out of the

¹ Joseph Jonathan, *Social Theory*, Edinburgh publications, 1999, p.67

United States. Sociologists even argue that in the world after September 11, 2001, secular and religious people in the West need one another if they are to put together all the elements of a sustainable humanistic culture. However, the face of the decaying Secularization Thesis, there are still groups that hold on with a belief that what it states is true. And even though this Secularization Thesis and the apparently rapid secularization of global society has become hard to see as fact there are still some portions of the world that have become secular and still remain that way in the face of growing religion. “In a world that is allegedly becoming more secularized how do we account for religious resurgence? What is secularization, and is society becoming more secular? The simple answer is: not anymore. There was a time in which it seemed that secularization was becoming prevalent. History shows a brief direction toward secularism, but it also shows movements to de-secularize and a resurgence of religious devotion that outweighs secularizations claims. As outlined in the above sections, the Secularization Thesis was only an idea that produced more discussion than visible realities; it was wishful thinking of the way things ought to be. The fact remains; humanity will always be asking ultimate questions that cannot be answered by anything other than some sort of belief that results in religiosity. Those who propagate it as truth, follow the idea of secularization religiously”¹.

From the above discussion it becomes evident that religion as the institution has once again growing at the national and international level. When we talk about our Eastern community and

¹ Rene Guenon, *The Crisis Of the Modern*, Suhail Academy Lahore, 1999, p.98

particularly of India and Pakistan it seems that there is a great change in the cultural traits and we still are under the impact of Western culture. Our institutions are in shambles and we are heading towards deconstruction. We need Icononist who can reconstruct our society from its basis.

“Among the contemporary thinkers of the world Iqbal occupies an important position both as a poet and a religious philosopher. One of the main characteristics of his poetry is the resonant note of optimism which imparts to his works a distinctive value in eastern literature. Post-war literature in the East has rapidly passed through a period of transition and it is not difficult to see that change in the outlook of the Eastern people is slowly exhibiting a general desire for reconstruction embracing practically all the domain of life. In the progress of Iqbal’s thought, one sees a big stride towards the goal, even though philosophy does not believe in the finality of thought. “Iqbal was, however, on safer ground as he undertook to interpret the Holy Quran as the reliable basis for the exposition of universal thought like the great Rumi, who’s Mathnawi proved such a fiery source of inspiration to the former.

The philosophy of Iqbal, apart from its emphasis on the development of the self does not ignore the social aspect of human life, which gives birth to and controls the world forces. As Iqbal was an Indian Muslim, the questions pertaining to the destiny of the Indian Muslims primarily occupied his attention and as the conditions prevailing because of the various reasons and particularly of Secularization thesis, in other Islamic lands were equally grave, from

the above discussion, it becomes evident that Iqbal was the philosopher of the period which was full of chaos and confusion, distress and misery. With the inception of industrial revolution and emergence of enlightenment and renaissance people became highly rational in their day to day pursuits. Religion was seen as illusion of people. But Iqbal was the firm believer of the assets of religion. He was of the opinion that religion is the only way forward. The de-secularization thesis of Peter Berger showed as that Iqbal was the right in his pursuits what he has said at that time is highly pertaining to the contemporary times. The necessity of unity among the Muslim nations was keenly felt by Iqbal. To attain this object, he aimed at the awakening of the individual and consequently the revival of society on the religious basis but he never ignored scientific development. Iqbal was the only philosopher of that period when the whole world was under the grip of scientific and industrial revolution. He made the great equilibrium between science and religion and that is evident from his concept of Ijtihad. Islam presented to him an ideal society and a religion based on the ultimate realities of life. De-secularization thesis of prominent sociologist of America, Peter Berger is of the view that religion has bounced back in world and particularly because the human society is in crises. We have everything at our disposal but we lost mental solace and the spirituality. Iqbal's zeal for Islamic revival does not make his humanistic thought any the less valuable. Through Islamic society, he speaks to the world at large beyond the narrow confines of nationalism"¹.

¹ Mohummad Suheyl Umar, Iqbal Review, Journal of IqbalAcademy Pakistan, 2004, p.89

“According to Iqbal, the character and general structure of the universe, its relation to and the kind of conduct that befits his dignity are some other aspects of the basic enquiry that can best be elucidated through religion. As religion has guided men since the dawn of humanity, his religious experience has a reliable value as a natural source of knowledge. Experience in its various stages takes different names. The religious experience of a Prophet is the closest approach to truth when he is in touch with reality. Hence the peculiar position of a prophet makes him the fittest person to convey his knowledge gained through revelation to humanity for its guidance, a mode of economizing individual thought and choices, and ways of action. The object of Muhammad’s (on whom be peace and blessings of Allah) Prophet hood was to lay the foundation of human freedom, equality and brotherhood and it is the duty of every Muslim to support these fundamental principles of Islamic society. The Prophet was a perfect model for the world and as such the beauty of the inner self of society depends on copying the Prophet’s mode of living and social manners”¹.

In modern times, we have seen the wave of renaissance is passing all over the Muslim world and particularly to our Eastern societies. Western materialism is influencing the Eastern mind, it is very essential to keep pace with modern inventions and discoveries, and in order to guard Islam as a living force it is far more essential to bring our religious thought up-to-date as the basis of our civilization and culture is religious, and history commands us to meet new situations and fresh problems.

¹ Khawaja Abdur Rahim, Iqbal The poet of the Tomorrow, Iqbal Academy Pakistan, 2004, p.90.

During the Secularization Thesis period, when there is a general propensity for scientific reasoning and standards of life with an increasing tendency towards materialism. Iqbal's Reconstruction of Religious thought in Islam carries great value. Such a work involves a vast study of the Quran, as well as modern thought. It is undoubtedly a laudable attempt to reconstruct Islamic society and thought with due regard to past traditions in a progressive order.

The study of Iqbal's Reconstruction of Religious thought in Islam is the scanning of the philosopher's intellectual horizon as well as the working of the modern mind of Islam which is destined to give a lead to a universal movement. The book comprises seven lectures of the philosopher. In these lectures Iqbal has discussed the basic aim of Islam in the language of modern philosophy and the reason for such philosophical exposition of his thought is the tendency of the modern mind to rely upon external sense and a corresponding inability to appreciate the value of inner experience. These lectures primarily bring home to the modern mind the reality of inner perception which gives us a clue to the solution of all puzzles about religion, God and the human ego.

According to Iqbal during the last five hundred years religious thought in Islam has been practically stationary. There was a time when European thought received inspiration from the world of Islam. The most remarkable phenomenon of modern history, however is the enormous rapidity with which the world of Islam is spiritually moving towards the west. There is nothing wrong in this movement, for European culture on its intellectual side is only a further

development of some of the most important phases of the culture of Islam. Our only fear is that the dazzling exterior of European culture may arrest our movements and we may fail to reach the true inwardness of that culture. During all the centuries of our intellectual coma, Europeans have been seriously thinking on the great problems in which the philosophers and scientists of Islam were so keenly interested. New points of view have been suggested, old problems have been restated in the light of fresh experience and new problems have arisen. It seems as if the intellect of man is outgrowing its own fundamental categories-time, space and causality. With the advancement of scientific thought even our concept of intelligibility has undergone a change. The theory of Einstein has brought a new vision of the universe and suggests new way of looking at the problems common to both religion and philosophy. No wonder then that the younger generation of Islam in Asia and Africa demand a fresh orientation of their faith. With the awakening of Islam, therefore, it is necessary to examine in an independent spirit, what Europeans have thought and how for the conclusions reached by her can help us in revision and if necessary reconstruction, of theological thought in Islam.

“Iqbal’s concern for religion permeates the totality of his writing, whether we turn to the most lyrical of his verses or the dense systematic discussion of his famous lectures on the (Reconstruction of Religious thought in Islam). In these lectures he expresses a profound understanding of Islamic orthodoxy, enriched by a personal piety which gives authenticity to the often novel ways in which he restates Islamic tradition for the modern age. Iqbal’s abiding

significance is that he challenges us all to think of religion not simply in terms of our own religious confessions or traditions important though these were for Iqbal and rightly are for ourselves”¹. Beyond these however, he struggled with the meaning of religion in its universal and cosmic sense, dealing with issues which challenge religion and religious people everywhere. Truly he was a man of religion, the breadth of whose thinking and the depth of whose piety throws light on many of the concerns we have as Muslims and as Christians today.

“Is Religion possible? Asked Iqbal in the last of the lectures on The Reconstruction of Religious thought in Islam. He asked the questions in face of the challenge of modern science and philosophy which has grown immeasurably more powerful in our own times. Religion’s ultimate possibility, Iqbal argued, rests not upon adherence to outward form and discipline, valid as these are in giving direction to the lives of the individual and communities. Nor is religion validated in ultimate terms by rational arguments and metaphysics, necessary as these are for an intelligent view of the universe with God as its creator. What makes religion possible in the final analysis is the spirit of discovery, the spirit which gives each of us the courage and freedom to experience what Iqbal termed direct contact with the ultimate Reality”². The reality of Religion and that which makes it not only possible but necessary is a search for a larger life. In this search religion may not immunize itself against the discoveries of modern science or the discussions of modern philosophy, but must seek to

¹ Mohummad Safdar Mir, Iqbal The Progressive, Book Traders, Lahore, 1987, p.87

² Dr. Abdul Aleem Hilal, Social philosophy of Sir Muhammad Iqbal, Adam Publishers, 1960, p.32

penetrate through them in the certainty that the essence of all reality is spiritual.

From the proceeding pages it is clear that Iqbal was a firm believer in religion without which the social system cannot work properly. That is why he focused his efforts on the revival of Islam and the protection of Islamic society. He believed Islam to be the most valuable contribution to world thought. It was a genuine concern for human destiny that he had the best part of his life to a careful study of Islam and a content endeavour to awaken the Muslims.

The principles of dubious value that are governing Western society and which gave birth to modern civilization and culture are the basis of all criticism that Iqbal has leveled against them. Iqbal was a devout believer in religion of living. Not only have this, his philosophy and teachings had a direct reference to religion which is defined by the poet as a mode of living. Inner experience, being the basis of religion, yields a kind of knowledge which may be tested and has almost scientific thinking of the West, which is responsible for the mentality of modern society. As a result, religion has been totally ignored today. Iqbal, on the contrary to the above verse, and complementary to the Emile Durkheim, regards religion as a potential force, essential to make society a functioning whole, though they differ in their basic thought.

Allama Iqbal's Perception about the western and Eastern societies

As we know that Iqbal was a multi-dimensional personality. He was a big critic of the existent social order of Islamic as well as non-

Islamic world. He was the amalgamation of both Western and Eastern thoughts. Iqbal was not satisfied with existing social order of the society. Because he believed that something is terribly wrong with our social system, he was highly critical of his own existing society as he was of the Western social order. Iqbal attacked the modern norms of the Western culture and civilization with same severity of as the perverted and borrowed culture and civilization from the West and at the same time Iqbal was disgusted with the religiosity of the East, which had degenerated into external observance of ritual and a worship of letter without spirit. Therefore, addressing the spirit of contemporary Muslims of the East, Iqbal exclaimed:

*“Prayer, fast, Sacrifice, and Pilgrimage,
All these are there, but you are nowhere”¹.*

“Iqbal was in the search of an ideal social order based on the Prophet’s conception of Islam. He wanted to establish a model democratic republican society with no monarch, no capitalist, no landlord, and no priest. One thing that is crystal clear, if Iqbal is considered a fundamentalist or a conservative it is a great injustice to Iqbal’s art and thought. Iqbal can only be properly understood in the context of the reform movement started by Sir Syed. Iqbal was agonizingly aware of the present chaos; his basic concern is with reinterpretation and reconstruction of certain values in the light of the tremendous impact of the West on the East”². The passion from change cries out in every verse of Iqbal, but he pleads for a sense of continuity also, in order to save mankind from endless drift. Iqbal

¹ Iqbal, Bal-i-Jabril, p.138.

² Khawaja Abdur Rahim, Iqbal The poet of the Tomorrow, Iqbal Academy Pakistan, 2004, p.90.

laments the stagnation in the Islamic world for the past five hundred years, he attacks the Mulla and the Pir for their utter lack of dynamism, he wants to build new habitation but not through the external charm of Western influence which ironically we have seen in the present Eastern societies, Iqbal in the true sense does not oppose Western society. But was critical to some of the institutions of the Western societies. He was critical of institutions of democracy, culture, colonialism and imperialism, morally degraded educational system and nationalism of Western countries. He was highly critical of Eastern societies for blind imitation of Western models of democracy, feminism, culture, which are particularly known as (westernization)¹ and (aggressive nationalism)². He is able to discern the inherent contradiction of capitalist economy and is for socialism with a human face. He wants man to rise above the considerations of colour or race or region. His religion is not static but dynamic. He is for rational thinking and a scientific outlook. His poetic symbols should not be taken literally; they should be taken as pointers or indicators. While talking about the Iqbal's response to the Western (modernism)³ one thing should be in mind that Iqbal was not anti-modern. He took the East as well as the West in his stride and reacted as much to the scientifically deprived east as the soul-less materialism of the West. He, in fact, found both unmindful of the human

¹ Westernization refers to the changes brought about in Indian society and culture as a result of over 150 years of British rule, e.g., the changes in technology, institutions, ideology, values etc.

² Nationalism is the theory of the nation-state, and as such it has an enormous impact on the modern world. The terms nation and state are often confused. Nations is a sociological term referring to a group of people who have a sense of union with one another.

³ Daniel Learner who introduced the term Modernization for the first time defined it as the complex set of changes that take place almost in every part of the society as it attempts to be industrialized.

predicament both appeared to him suffering from maladies of heart and vision, the East from slavish imitation, and the West from an ailment in the form democracy and colonialism and nationalism. Iqbal was on the opinion that the basic difference between Western and Eastern societies is based on the concept rationalism and spiritualism.

“This is the universal fact that Iqbal duly admired Western advance in science and technology to the extent to which it did not come into clash with his own notions of man’s socio-cultural evolution. He was particularly fascinated by the modern movements for liberation of man from age-old sloth and depression but at the same time he was very much critical of the vested interests created by the new dispensation in the name of modernization and westernization. Similarly Iqbal was not favored western model of education as he believed that it lacks spirituality. Iqbal looked at it in a wider perspective, which necessitates a critical view of western education and culture, one of its off-shoots ebbing education. Taking a critical view of the whole problem, he condemned it for its expansionism in the human world, particularly the world of Islam. In spite of his unqualified appreciation of the material and scientific advancement brought about by the West, he felt duty-bound to subject the uncritical acceptance and wholesale adoption of its ways on the part of the peoples in the East because of their indolence, inaction and inertia. Iqbal took the Muslim educated class as a total loss for the community as whole in so far as the youth had lost their roots in their cultural heritage”¹. As against this, to the degree the west pursued the ideology of vitalism, activism and dynamism. He was all commends

¹ Mohummad Suheyl Umar, Iqbal Review, Journal of Iqbal Academy Pakistan, 2004, p.89

for it, mainly virtue of its providing him with the cause and the contents of his philosophy of Khudi. Similarly, Iqbal criticized the Western model of democracy, not because he was against it but because he was keen to reform the concept of democracy in such a way that it might purge humanity of all evils and establish a social order that would be nearer to the concept of Kingdom of God on earth and he saw the vision of this democracy in Islam, Which does not ignore the manes, but develops in them a character that has a higher purpose in life. Islam shifts the basis of the democracy from economic exploitation to spiritual purification and better economical adjustment.

“Allama Iqbal was highly critical towards the Western thought about the existence of individual and society. For instance, Sigmund Freud, the founder of modern sex-psychology once said, “That human life passes through three distinct psychological phases superstition, religion and science and now being the era of science, all the religions are out of date”¹. But he is absolutely wrong because a divine religion generally and Islam particularly are not the psychological phases of human life. Islam is not a social, commercial or a political revolution or reaction confining itself to a particular or specific field or walk of life. It is a natural urge to know the self, its origin and its relation with the Originator. It is evident that a code of morality is always necessary for the solidarity of a nation. No nation can survive without a law. It is an incontrovertible fact that the life of the Holy Prophet Muhammad (Peace be upon him) was the most perfect life, a human being could lead on this earth. Humanitarianism and social justice for

¹ Rene Guenon, *The Crisis Of the Modern*, Suhail Academy Lahore, 1999, p.98

which people cry so much were perfectly translated into action that we can witness in the life of the Holy Prophet Muhammad (Peace be upon him). He was just, truthful and trustworthy (Ameen) and he taught the same to mankind in the name of one God Almighty.

Before coming down to Iqbal's own remarks about the social justice in Islam, I should make it clear that the Islamic structure of social justice is altogether different from all the (Isms)¹ of the Western world. In nature Islam is neither democracy nor dictatorship (or kingship) and in it there is no accommodation for Communism, Socialism, Capitalism or Feudalism etc. Islam is not the religion for extremists at all, it is rather a balanced middle way of life. In Islam a Muslim can have private property but for his own needs only i.e. a house to live with family but not for rental purposes because rent is also a kind of interest since no tenant can become the owner of the house for which he has already paid a sum more than it's real cost, in the form of rent for so many years of his tenancy. He does not become even a share-holder or a partner in this property therefore it is un-Islamic way of dealing. It is a social injustice also. A Muslim is allowed to earn and save little money for himself and his family but hoarding and the accumulation of wealth to keep in steel boxes for years together is not allowed. The money should remain in circulation so that all the men are benefitted by it. There is a freedom of thought and action within the religious limitations and there is no compulsion in Islam. In civil life an ordinary Muslim is free to question the greatest Caliph of Islam, if he is in doubt about anything. As human

¹ Political and economic ideologies of western societies of 19th century. E.g., communism, capitalism, socialism, nationalism, feminism, imperialism etc. they are also called as Isms.

beings all the rulers and the ruled are equal and they are the servants of the people and not the Masters. All the things belong to Allah who is the real master of this universe.

So it becomes crystal clear Iqbal was not critical about the scientific advancement of West, neither he was critical of any other social order, merely because it was old and alien, nor was he an upholder of a social system, merely because it was new and indigenous. He had studied and compared the existing social orders of the East and West and had come to the conclusion that the salvation of mankind lay in the synthesis of two cultures. He wants the proper understanding and amalgamation of two cultures and he was on the opinion that all the disputes should be resolved amicably, on the amalgamation of Eastern and Western societies Iqbal said:

“In the west, intellect is the source of life,

In the east, love is the basis of life,

Through love intellect becomes acquainted with reality,

And intellect gives stability to the work of love.

Arise, and lay the foundation of new world

By wedding intellect to love.”¹

Allama Iqbal in his Magnus opus and thought provoking book Zarb-i- Kalim, warned and advised the Eastern youths about the severe effects of blind imitation of Western culture. To Iqbal, the power of a nation does not lie in the music, or dance, or dress or fine arts, or irreligiousness. To him, the power of a nation lays in its right knowledge of science and arts, and in disciplined, organized and

¹ Iqbal, Javid Nama, p.59.

active life of people. Iqbal refers the growing tendencies in the Eastern countries to adopt the Western modes of living and styles of dress, and has shown his dissatisfaction at the futility of this blind and indiscriminate imitation of the Western culture and practices by the people of the East. Iqbal reviewing the relationship between Eastern and Western countries in his book *Javid Nama* and said:

*“The east in imitating the west is deprived of its true self,
It should attempt, instead, a critical appraisal of the west.
The power of the west springs not from her music,
Nor, from dance of her unveiled daughters,
Nor, in the charm of her bright-faced beauties,
Nor, in bare shins, nor in bobbed hair.
Her strength is not from irreligiousness,
Nor, is her rise due to Latin character.
The strength of the west is due to her science and arts,
Her lamp is a light from this fire only.
Knowledge does not depend on the style of your garments,
And a turban is no obstacle to the acquisition of knowledge”¹.*

“Iqbal was a keen observer of the Western world and its social order. During his stay in Europe from 1905 to 1908, he had fully realized how his countrymen and his own community were leading a miserable life in comparison with the people of the West. So, soon after his return from Europe in 1908, he seriously thought over the problems of the downtrodden humanity, in general, and the Muslim community in particular. But it caused him pain to find out that the

¹ Iqbal, *Javid Nama*, pp.208-209.

Muslim community all over the world lagged too much behind in the march of nations of the West not only economically or politically, or scientifically, but almost in all spheres of life. Scientifically, Muslim nations were mostly under-developed, intellectually unproductive, politically not united, economically not sound and morally not better. Moreover, he observed that poverty, pugnacity, passivity, laziness, suspiciousness, and disorganization had crept deep everywhere in their individual as well as social life”¹. The religion in which they used to believe, as key to all worldly and heavenly well being had merely remained a history of the past. They had loosened their faith in the religion and its vital spirit had taken refuge in ritualism, fanaticism and fatalism. Above all, they had lost their cultural roots and its fruits, and had become so demoralized and overwhelmed by the miraculous progress of the West that they no longer had any faith in their own cultural norms and values and even lost the awareness of them. As if their thinking power had blocked, so they had stopped to think out any constructive thing for themselves, and had begun to cherish alien ideas and ideals and even started to relish imported rations and fashions. It was at this juncture that Iqbal gave a clarion call to arouse and awaken the Muslims and the downtrodden people, all over the world, from deep slumber and self-oblivion and thus he infused in them a new philosophy of life, which ultimately brought about a renaissance in the Muslim world and in most of the Afro-Asian nations under the dominance or influence of the Western colonial powers. Thus it can be safely said that Iqbal’s interest in a fresh interpretation of Islam, in the light of recent development in the

¹ Mohummad Safdar Mir, Iqbal The Progressive, Book Traders, Lahore, 1987, p.87

various domains of knowledge, was primarily meant for a social and cultural progress and not for the sake of his academic interest alone.

Iqbal was highly disappointed with the negative material advancement of Eastern countries, as we have seen that all the Eastern countries including India and Pakistan are in the mad race of developing nuclear weapons as paradoxically their half of their population is unable to meet the two ends. Iqbal was not satisfied with the material advancement of the modern man, rather along with it, he wanted a moral and spiritual progress of mankind in the interest of society at large. For Iqbal, a philosophy of life which creates an atmosphere of hatred and suspicion between male and female was not only destructive for the progress of society but was disastrous for the very sentence of mankind on earth. So he sharply reacted against the women of Eastern societies who are imitating the freedom and emancipation of Western societies. To him, there should be a feeling of love and mutual co-operation between male and female for a smooth working of the society. In his view, the equality of status between male and female does not also mean equality of job and responsibility. Like two wheels of the social life, they should move on their track in the same direction for the attainment of a common goal in life, i.e., for the prosperity of society and continuity of mankind. So there should be perfect harmony and mutual understanding between the two sexes in every sphere of social life.

“According to Iqbal despite all feminist movements and repeated slogans for the emancipation of women in the West, the problem of women has remained more or less the same where it was. No

substantial change has taken place in their social status. In his view, on the contrary, the position of women in the West has deteriorated as compared to their condition in the East. Addressing to the youth of the East”¹, Iqbal suggests

“O lively and fashionable youth! Science and arts,

Need a keen intellect, not western clothes.

What is needed, in this quest, is vision,

Not this or that particular head-dress.

If you have a subtle intellect and an incisive mind,

They would suffice to guarantee success”².

Iqbal was rational in outlook and very farsighted person, it is often asserted by a few critics of Iqbal that he did not believe in democracy. Iqbal did indeed write against democracy, but his criticism is not an outright rejection of the idea and it should be remembered that he also wrote much in favour of democracy. The truth is that he also wrote much in favour of democracy. The truth is that he was not against democracy itself, but against the demerits of modern democracy of the Western societies. He was critical of it in the prevalent form and bold enough to denounce it publicly. The modern Western democracy, in his view, was a cover for far too many injustices. It was for instance, a weapon in the hands of imperialism and capitalism.

As he wrote:

“The democracy of the west is the same old instrument,

¹ Dr. Abdul Aleem Hilal, Social philosophy of Sir Muhammad Iqbal, Adam Publishers, 1960, p.32.

² Ibid.p.209.

*In its strings there are no tunes but those of imperialism.
 The demon of autocracy dances in democratic garb,
 And you think that it is the fairy queen of liberty.
 Legislations, reforms, concessions, rights and privileges
 In the material medico of the west are sweet narcotics.
 The heated discussion of conferences for peace
 Is also the camouflage of capitalism for wealth”¹*

According to Iqbal, democracy is good, but when it fails to develop a right type of leadership and becomes a repressive influence arresting the growth of personality and freedom of individual, it is no better than a blind numerical counting of human heads and consequently, political wisdom and justice are apt to become mere functions of a numerical majority. To him, the chief flaw of democracy is that it counts rather than weighs people. In one of his stanza Iqbal asks the people of the East:

تو نے کیا دیکھا نہیں مغرب کا جمہوری آءم
 چہرہ روشن، + ون چنگیز سے * ریہ - ت

*Have you not seen the democratic origination of the west
 It has a shining face but its within is blacker than Changiz.*

“Iqbal in early period of academic career was ardent nationalist. But towards the end of his carrier, he becomes a great advocate of internationalism. Prior to his departure for Europe in 1905, Iqbal’s poems were mostly tinged with the sentiments of nationalism. One of the longest poems were of that period is *Tasweer-i- Dard*(The picture

¹ Iqbal, Bang-i-Dra, p.296.

of sorrow) which was read by Iqbal in march 1899, at a meeting of Anjuman Himayat-i-Islam Lahore. In this poem, Iqbal lamented over the internal difference and differences and dissensions which were deeply and rapidly prevailing in his country. Most of the poems of this period eloquently speak of his love for India and its people, flora and fauna. Nationalism occupies the central in his mind, and religion is mentioned as a decisive factor in the building of a nation”¹.

But the huge change took place in Iqbal’s attitude when he was in the Europe (1905-1908). He had a full view of Western nationalism, its motives and results. There he saw how it had destroyed the idea of universal brotherhood, how it had created artificial barriers between man and man and between nation and nation, and how it had sow the seed of international discord. Moreover, he had also become conscious of the dangerous consequences of Western nationalism. He was dead sure that the spread of this idea was bound to divide the Muslim world into various camps. The fears of Iqbal were vindicated very soon when during the first world war a section of Muslims in the Arab world collaborated with the British in conspiracy against the Turks in the Balkan war. After his return, 1908, it is argued that Iqbal developed a highly emotional and anti-national trend of thinking. In fact, the atmosphere in India was surcharged with deep emotionalism as a result of the Balkan wars, for Iqbal, nationalism is a beginning and not the end of our social life. According to him international humanism should be the ultimate goal of our social life. But it does not mean that, Iqbal

¹ Rene Guenon, *The Crisis Of the Modern*, Suhail Academy Lahore, 1999, p.98

was an anti-nationalist. Sometimes it is asserted by his critics that nationalism was a temporary and very short-lived phase in the life of Iqbal. The truth, however, is that the fervor of national sentiments was never lacking in his life, despite his intense love for international humanism. “A deep and extensive of his works will reveal that his love for his country and his pain at its suffering was immense and heart touching. This shows Iqbal’s great love for his nation and his restlessness for achieving its freedom. No doubt, sometimes and somewhere Iqbal has talked of Islamic nationalism but it does not spoil his sentiments for nationalism or his love for international humanism”¹.

“Feminism is the another revolution which took place in Western societies after the advent of industrialization and enlightenment, feminism simply means emancipation of women and equal rights of women as compared with men in all respects. But Iqbal being the far-sighted person he saw the negative impacts of this moment at that time which we are seen in the contemporary world in the form of total chaos and confusion in the whole world. Women are still treated as reproductive machine and an instrument of leisure and particularly in the Western societies. Allama Iqbal showed his anguish for Eastern women as he advised them not imitate the Western women’s nude culture. In ancient Indian society also a women occupied a very low position. She had no right in the property of her father or husband. She was given only maintenance for her livelihood. Subjugation of women by men was very much in vogue in

¹ Mohummad Safdar Mir, Iqbal The Progressive, Book Traders, Lahore, 1987, p.87.

the ancient Indian societies. Though the social status of women was higher than that of servants, it was always lower than that of the matter. In the 20th century, however, the position of Hindu women has undergone revolutionary changes due to several enactments passed and implemented in order to remove the disparity of rights between males and females”¹.

Islam, however, about fourteen centuries ago, had modified and revolutionized its laws concerning the rights of women in the Muslim society. Islam brought with it a message of equality and liberty to the entire women of the world. For the first time the women were given a status equal to that of man by Islam in almost every sphere of life. Iqbal bitterly criticized such an extreme view of life as adopted by the modern women of the West. According to Iqbal, despite all feminist movements and repeated slogans for the emancipation of women in the west, the problem has remained more or less the same where it was. No substantial changes have been taken place in their status, in this view; on the contrary, the position of women in the west has deteriorated as compared to their conditions in the East. Iqbal in Zarb-i-Kalim lamented the position of Western women and said,

کیا یہی ہے معاشرت کا کمال
مرد بے کار و زن تہی آغوش

“Is it acme of their civilization?

A jobless man and childless women”².

¹ KhawAbdur Rahim, Iqbal The poet of the Tomorrow, Iqbal Academy Pakistan, 2004, p.90.

² Iqbal, Zarb-i-Kalim, p.90.

Iqbal was so much influenced with ideal life and noble character of Fatima that he desired to bow down in straight on her tomb, despite every restraint of the shariah. But his consciousness of the Islamic law forbade him to do so. To quote his own words:

*“God’s law a fetter locks about my feet
To guard secure the prophet’s high behest,
Else had I surely gone about her tomb
And fallen prostrate, worshipping her dust”¹.*

Later on, addressing the veiled women of Islam, Iqbal has warned them to guard themselves against the pernicious consequences of the present age, and advised them to live a life in the foot-steps of her Fatima, the model of Muslim womanhood.

From the above discussion it becomes crystal clear that Iqbal was the eminent poet-philosopher of his age. He is more now-a-days than what it was seventy years ago. As prof. Thomas Arnold has rightly said that Iqbal is the poet-philosopher of every age. Iqbal’s poetry touched social evils and like all great poets of the world whether Shakespeare of the West or Maulana Jalaludin Rumi of the East, he made use of his poetical skill and genius to uplift humanity and to uproot the weed that comes to grow in the garden of happy relations of human society. He was genuinely concerned with social evils that acted as cankers into the roots of Indian society as well as Islamic society of the world.

¹ Iqbal, Asrar-o-Ramuz, p.138.

ہو صداقت کے لئے جس دل میں مرنے کی تڑپ
پہلے اپنے پیکرِ خاکی میں جاں پیدا کرے

*“The one who wants to die for the truth,
Has first it instill a soul into its earthen form”¹.*

نہیں ہے اُمید اقبال اپنی کشتِ ویاں سے ذرا نم ہو تو یہ مٹی بڑی زرخیز ہے ساقی
جوانوں کو مری آہ سحر دے پھر ان شاہین بچوں کو بل و پادے
اے آرزو مری یہی ہے مرا نورِ بصیرت عام کر دے

I am not unhopeful, O Iqbal! From this barren wilderness of my earth-
With a little moisture, O saqi (The wine giver) the soil is so fertile of this earth,
Grant the youth my morning vail to the eaglets give again feathers and wings
Oh! Lord! I have but one wish give to all and sundry the gift of my foresight.

Iqbal as a reformer

Iqbal was a great reformer who shook the Muslims from their deep slumber. The political domination of the British, the economic domination of the Hindus, the cultural domination of the West and the wrong philosophy of the pseudo Sufis which in a way was the effect rather than the cause of these depressing social circumstances, had reduced the Muslims to the state of virtual death and created a sense of inferiority with regard to their religion and position in life. Iqbal looking at the totality of the situation, gave the immediate ideal of

¹ Kuliyaat Urdu, p.259.

Pakistan as the pulling force, moved the fear of Western culture by composing its shallowness and its superficialities and inherent weaknesses, provided strength to religion by getting support from Western thought itself and by providing an independent basis for its existence. He removed the clog from the life of the Muslims by his philosophy of the Ego and shook them violently from their pathological depression and inactivity by his vitalizing and forceful expression which served as a shock therapy. He thus restored the dignity and prestige of the Muslims and therefore of Islam.

Though in certain aspects the appeal of Iqbal's message is universal, we will have to adapt it to the conditions obtaining today in order to retain its effectiveness. This is not the time for any more shocks but for calculated, systematic and constructive effort. Keeping in view the present conditions, the urgent need of the time is to start providing religious foundation to the growing generation which is fast slipping away from underneath the feet of the youth; to create pride in Islam, to present fresh immediate ends to the nation and make them conscious of them to move forward with the Holy Quran with a view to shaking hands in confidence and appreciation with the materially superior culture of the West. There is a lot that Iqbal can do in the fulfillment of these objectives and in the achievement of the ends which are too many to mention here but of which the nation has to be made fully conscious. This aspect of our national life, the social and religious rehabilitation, which has remained ignored for a long time after the creation of Pakistan, needs serious and systematic action.

Sociology is the youngest of the social sciences. Its major concern is society, and hence it is popularly known as the youngest of social sciences. Sociology discovers the fundamental conditions of social stability and social change. It analyses the influence of economic, political, technological, cultural and other forces and factors on man and his life. It endeavours to examine the influence of biological and geographical factors on man also. It throws more light on various social problems like poverty, beggary, over-population, crime, unemployment etc. The twin revolutions, French and Industrial that took place in the 18th century in Europe let loose a new intellectual and philosophical wave. Intellectual currents in the form of socio-political ideologies were also witnessed. E.g., the ideologies of individualism, socialism, utilitarianism, utopianism etc took their birth, it becomes fashionable for intellectuals and thinkers to float new ideologies and spread novel ideas.

Sociology has a long past but only a short history. Sociology which is known as the science of society is one of the youngest as well as one of the oldest of the social sciences. Ever since the beginning of sociology, sociologists have shown a great concern in man and in the dynamics of society. The emphasis has been oscillating between man and society. Sociology particularly seeks to

find explanations for three basic questions: How and why societies emerge? How and why societies persist? How and why societies change? The credit for having established sociology into an independent and a separate science and to obtain for sociology a respectable position in the family of social sciences goes to Comte and Spencer. Both of them championed the cause of sociology. In addition to Comte and Spencer, other thinkers such as Durkheim, Mark and Weber also took a leading role in making sociology a science hence these five thinkers are often called the pioneers or founding fathers of sociology. Sociology experienced a rapid development in the 20th century, most notably in France, Germany, the United States and England. Recently famous sociologists like P.A Sorokin, Talcott Parson, R.K Merton, G.S Ghurye, M.N Srinavas and a host of others have further enriched the subjects by their social investigations and writings. Today sociology is firmly established as a discipline. The developments of the 20th century provided a great stimulus for the study of social sciences in general. And sociology in particular.

Iqbal was not only great poet but he was a great philosopher too, his personality had the unique combination of the mind of a philosopher and the heart of a poet. He was a versatile genius, widely known for his literary taste and philosophical thoughts. As a true son of Islam and its interpreter, the political creed of Iqbal was dictated by the spirit of Islam. He was born at a time when Islam had fallen a prey to the stormy forces of the world. The Muslim political power was declining and the conflict between the Western and Eastern civilizations had created unforeseen and serious problems for the

Muslim world. In his youth, Iqbal was inspired by his love for his country and as such, some of his early poems breathe the national spirit. But after his return from Europe, his political and social vision was that of a pan-Islamist and his views on Indian politics were largely determined by his anxiety to protect Indian Muslim-their religion, culture and civilization. Iqbal was not the blind follower of such political and philosophical thought of the West as was based on desperate naturalism imported as something sacred into many lands of the East. He, however, attached special significance and value to experience and nature. The territorial basis of nationalism as conceived by European thinkers found no favour with Iqbal who, as a philosopher viewed mankind as a single nation. In his threat to world peace and, therefore, he never sympathized with national movements. The attitude of Indian Muslims towards nationalism and the democracy were largely the result of Iqbal's optimistic teachings.

He laid great emphasis on the development of human society as a functioning whole. According to Iqbal human experience in society has given various systems of government to the nations of the world, according to their time and circumstances and it is not to say as to which form of government is the best of all. A pattern of government is the creation of society and largely depends on the development of the social mind. The Greeks are known to have practiced democracy gave Muslim society, in its primary stages, an ideal state under the patronage of Khulaf-i-Rashidin. Iqbal was not attracted by the outward democratic form of government in West, neither he was impressed with its outward glamour. In his eyes, it was a colossal hoax and it held no prospects of human deliverance.

As a social philosopher, Iqbal was a staunch supporter of internationalism as conceived by Islam. He was not so optimistic about European internationalism which appeared after the Great War, almost under compulsion. For many years the authority of the West and unfortunately the league had been looked upon as an institution just to feed the vanity of some of the dominating nations of the world. Iqbal was inclined towards Islamic socialism, as political conceptions in the Islamic sense. The poems of Iqbal abound in verses showing the poet's intense sympathy with the laboring classes and disgust for the capitalists. The type of socialism that leads to conflict had no attraction for the philosopher poet. Iqbal was very sympathetic towards the Muslim community of the sub-continent that is evident from his presidential address which Iqbal read at the Allahabad session (Dec. 1930) of the All-India Muslim league discusses the political problems of Muslim India and suggests their solution. Some of the poet's statements are, in a sense, historic and the address as a whole is remarkable for its pan-Islamic breath. Iqbal was not despaired of Islam as a living force for freeing the outlook of man from its geographical limitations. He believed that religion is a power of abiding importance in the life of individuals as well as states, and was of the conviction that "Islam is itself destiny and will not suffer a destiny."

آزطرز جمہوری غلام پختہ کارے شو
کہ اگر غر دو صدہ فکر اک فی نمی آید

(Keep away from democracy follow the perfect man,

For the intellect of 200 asses cannot bring forth a single man's
thought!)

Iqbal believes that Islam is a universal religion and therefore has a universal appeal. In his view Islam is not a religion in the ancient sense of the world. It is an attitude, that is to say, on freedom and even of defiance of universe. It is really a protest against the entire outlook of the ancient world. Briefly, it is the discovery of man. Thus in his perception, Islam as a religion and as a culture guides us in all walks of life. So according to Iqbal, Islamic way of life is clear. Islam does not bifurcate unity of man into an irreconcilable duality or spirit and matter. In Islam God and the universe, spirit and the matter, Church and state are organic to each other. The religious ideal of Islam, therefore, is organically related to the social order which it has created. The rejection of the one will eventually involve the rejection of the other. According to Iqbal, the third basis of an ideal society is a code or law for the guidance of individual and collective life. Every society must have a code of conduct, or a system of laws to guide and regulate the life of its members. The poetry of Iqbal is mainly philosophical and the questions relating to religion, culture, race and civilisation, government, progress of women, literature and arts, and world politics, were all of equal interest to the poet. He always

concentrated his attention on human destiny and for his particular interest in Islam; he rightly deserved to be called the awakener of Islam. He awakened the Muslim world to the strife of the day and in many respects resembles Dante and Goethe, whose works gave new life to their countries.

Iqbal is one of those who had enough to say on questions of race, culture and civilization, and as a thinker of great insight his views are of particular importance although some of his ideas appear to be moving quite at tangent to some of the recognised views prevalent to-day in western society. The attitude of Iqbal towards modern civilization is that of a critic, whose criticism is certainly constructive. He does not hate Western civilization merely because it is modern, but approaches it through the human experience of centuries and the test he applies to it is the expression of the human self and the stability of cultural edifice in reference to reality that governs through change and performance. His view on life is dynamic and regards the conquest of human nature as inevitable for the development of the human ego, but the conquest of nature is only a means to an end. The extreme type of materialism, which has driven man to attach far greater importance to matter than is necessary, is not a happy sign of human progress. Material civilization, as it has won the name, has confused the meaning of ultimate reality. The materialistic consider man to be a machine –a view which is responsible for the lack of the spiritual element in modern civilization. According to Iqbal, the ultimate reality is spiritual, and the activities and inclinations of the modern mind point to the danger

ahead. The wholesale disregard for spirit has had a disastrous effect on man.

The principles of dubious value that are governing Western society and which gave birth to modern civilization and culture are the basis of all criticism that Iqbal has levelled against them. Iqbal was a devout believer in religion of living. Not only have this, his philosophy and teachings had a direct reference to religion which is defined by the poet as a mode of living. Inner experience, being the basis of religion, yields a kind of knowledge which may be tested and has almost scientific thinkers of the West, who are responsible for the mentality of modern society. As a result, religion has been totally ignored today. Iqbal, on the contrary, regards religion as a potential force, essential to make society a functioning whole.

During the medieval ages, the people in Europe won their individual liberty through a great struggle. All their movements were directed towards the responsible for the rise of the capitalist, who proved a menace to the stability of society. The individual has almost become a tool in the hands of great capitalists who are in a position to influence governments. The individual is being crushed out of existence in an over-mechanised society and the objection of Iqbal against such a state of affairs is not unjustifiable, as he believes in the preservation of the self and consequently, individual liberty. There is nothing bad in independence, but it is suicidal when man or women uses it as something detrimental to the cause of human progress because it is co-operation by which humanity creates a suitable atmosphere for the development of the self. The growing demand of

women in the West for equality with man is something hardly natural in the eyes of Iqbal. He explains that man and women have different rights and duties and one should not encroach upon those of the other. Social independence in the West has had grave consequences, the most disastrous being the disruption of the family and kinship systems which is the units of human society and on which rests its stability. The principles of freedom, equality and brotherhood that were recognized through the experience of the French revolution have been given a different meaning to-day. Aggressive nationalism, which is now disturbing the equilibrium of European society is purely a modern conception, directly based on the non-recognition of human brotherhood; hence, the chaos today. Such and many other kinds of political and economic notions in vogue have not found favour with Iqbal and the gravity of his views has been appreciated in the West.

Some of the great thinkers of the West have also expressed doubts as regards the stability of the structure of European society. It is being recognized that the absence of the spiritual element in present day society is to a great extent responsible for the grave problems that are arising consequently. Religion may be described as the centralising force which creates harmony in human activities. The ever-increasing control of nature and a corresponding lack of control on the part of man keeps society in perpetual restlessness and the diagnosis of Iqbal is probably correct. The modern world stands in need of biological renewal and religion, which in its higher manifestation is neither dogma, nor priesthood, nor ritual, can alone ethically prepare the modern man for the burden of the great responsibility, which the advancement of modern science necessarily

involves and restore to him that attitude of faith which makes him capable of winning a personality here and retaining it hereafter. It is only by rising to a fresh vision of his origin and future, his whence and whither, that man will eventually triumph over a society, motivated by an in-human conception and a civilization which has lost its spiritual unity by its inner conflict of religious and political views.

Iqbal was not unmindful of the utmost importance of society in the life of man or individual. He acknowledges that the attachment to a society is blessing for the individual for it is in society where individuals develop their personalities, and attain their perfection, yet he did not overlook the worth and power of individuals in making a society, nor did he ignore the rights and freedom of the individuals, he believed that individuals are the basic units of society. A society is constituted and organized through individuals. As Iqbal was fully aware of the virtues and powers of the individual, so he was not in favour of a society where the rights and freedom of the individuals is crushed, and his worth is underestimated. Unlike the Hegel's and Karl Marx, Iqbal did not consider a society or state as a super-personal entity, whose strength and integrity are far more important than the rights and freedom of the individuals. Though Iqbal has made an attempt to maintain a balance between the two extreme of individualism and socialism by adopting a golden mean between the two, still his view seems akin to the views of Kant, Nietzsche and Bergson, who have laid great emphasis on the rights and freedom of the individual.

Iqbal's desire and aim were to create society and protect its interest rather than to use knowledge for his limited and selfish interests. When he attacks philosophers like Plato, and the elite, he attacks abstract knowledge and the irresponsible nature of the knowledge which is used by the ruling class to teach love, affection, brotherhood, justice and democracy which they do not put into practice.

Iqbal is not against religion, science or learning, but against the use of these in opposition to human values and interests. He believed that religion, science, law, literature and all sorts of learning must be based on the understanding and knowledge of human values. In other words, religion, science, law and literature must have a moral and human commitment.

Iqbal's idea of the individual and society is not one of a superficial link. It is based on the essential needs of life and the unity of the interests of the individual and society. The individual cannot be free unless he sees that his interests and freedom are identical with those of the whole society is the freedom of the jungle. In other words, individualism, the ignoring of the interest and love of the masses, leads to chaos in thought and action which eventually can turn against the people.

Iqbal left his impressions on some of the great European minds. His life in England brought him in close contact with many prominent figures in England. The names of Arnold and McTaggart have already been mentioned. A professor of high calibre in Cambridge once remarked that Iqbal was the most acute student of philosophy he had

ever met. Dr. Nicholson is a well known orientalist who had a personal acquaintance with Iqbal, whose conversation at the first meeting was so charming that the learned professor felt a strong desire to meet this talented Indian again. The basic aim of Iqbal was to reconstruct the society. Iqbal was highly dissatisfied with the dogmas of the practicing Islam, he took the burden of reinterpreting the Quranic texts in order to restore the original purity of Islam, true religion with its inherent simplicity and purity is for him the basic need of mankind. Iqbal was of the firm belief that humanity in contemporary society needs three things, a spiritual interpretation of the universe, spiritual emancipation of the individual and basic principles of universe import directing the evolution of human society on spiritual basis. So it becomes crystal clear that society must have its basis in spiritualism. Iqbal was firm believer on the view that individual and society wouldn't exist separately. According to Iqbal any study of the society is extricable linked up with the study of self for the good of which the society exists. Iqbal's view of self is, therefore, as much necessary as his view of society. According to him, self is the core of all activities and the core of personality. Society, according to him, is must for all round development of human personality. By nature man is a social being. He cannot live in isolation from society. From the preceding pages it becomes crystal clear that Iqbal is the poet philosopher of all ages.

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